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Or, A CHRISTIAN and SOBER
TESTIMONY
AGAINST
Sinfull Complyance.

WHEREIN,

The Unlawfulness of Hearing the present Ministers
of *England*, is clearly demonstrated. Several
weighty *Queries* proposed; *Objections* impartially
weighed in the Ballance of the Sanctuary, and
found wanting.

By *Christophilus Antichristomachus*, a Mourner in *Sion*, waiting
for the day of her Salvation, and coming of her King.

Rev. 14. 9, 10, 11. If any man worship the Beast, and his Image, and receive his Mark in his forehead, or in his hand; the same shall drink of the Wine of the Wrath of God, which is poured out without mixture, into the cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. And the smoke of their torment ascended up for ever and ever; and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the Mark of his Name.

Acts 2. 40. Save your selves from this untoward generation.

John 10. 3. The Sheep bear his Voice — v. 5. and a stranger they will not follow.

I Joh. 4. 5. They are of the world, therefore speak they of the world, and the world bears them.

Printed for the Author, in the Year 1664.

130. q. 45.



To the R E A D E R.

Candid Reader,

VE are almost at the end of these Paper-Contests, which are daily preaching their own Funeral. Tis in another way that Jehovah will shortly appear (for he hath already sent his Harbingers before him) to convince the world, and worldly Church of their Wickedness, and Adulteries, whereby they provoke the pure eyes of his glory. For behold, the Lord cometh with Fire, and with his Chariots like a Whirle wind, to render his Anger with Fury, and his Rebuke with flames of fire ; For by Fire, and by Sword, will the Lord plead with all flesh, and the slain of the Lord shall be many. Happy art thou, if in the number of those that shall be able to live, when the Lord doth this. Alas ! Who may abide the day of his coming ? and who shall stand when he appeareth ? Men (as men) will be at their wits ends, when they behold the Earth to reel to and fro, like a drunken man, (its foundations being out of course) the Mountains to Smoake, and the Hills to melt away, because of the terrible ness of his Anger : The Kings of the Earth (who now (as Pharoah of old) are with delight drinking the blood of the Saints, as sweet Wine, and refuse to let them go, from under their bonds to Sacrifice to the Lord, according to his appointment) and the Great men, and the Rich men, and the Chief Captains, and the Mighty men, and every Bond-man, and every Free-man, will then hide themselves in the Dens, and in the Rocks of the Mountains, and cry to them, to fall upon them, and hide them, from the Wrath of the Lamb. The day of whose Wrath is ready to spring forth (though the wicked world think not so) all the signs of the near approach thereof, are already visibly fulfilled. What Wars, and rumors of Wars ? (Nation fighting against Nation) what strange Signes in the Heavens, and in the Earth, with great Earth-quakes in many places ? what a spirit of Persecution and Offence, (Brother even betraying Brother to death) what declension, and decays of love to Jesus Christ, amongst not only a professing, but an once, Zealous professing People, do we daily see, and hear of ? how doth Iniquity abound ? so that the Worlds fields are even white unto the harvest : the Voice of the Daughter of Sion is louder than ever, crying

ing out, My flesh and my blood, be upon the Daughter of Babylon ;
the souls under the Altar are groaning, How long, O Lord God, Holy
and True, will it be ere thou avenge our blood upon them that dwell
on the Earth ? and will the Lord refrain himself, and shut out the Prayers
of his Prisoners of Hope ? I tell you nay, but as a Lion, and as a young Lion
roaring on his prey, when a multitude of Shepherds is called forth against
him, he will not be afraid of their voice, nor abase himself for the noise
of them : so shall the Lord of Hosts come down, to fight for Mount Sion,
and for the Hill thereof ; Utterly to dethrone the Antichristian Beast, and
Whore, who have made themselves drunk with the blood of the Saints
(for which he will make them drunk with blood (even their own blood) for
they are worthy) and to cause his poor oppressed ones, to inherit the Throne
of Glory, in despite of their Oppressors ! Reader, whoever thou art, into
whose hands this little Tract may come, I cannot but crave thy stay, out of
pure love, to speak a few things to thee in the Portal. If thou art one that
art a Scourer, Derider, Persecutor of the Saints (under what denomina-
tion soever) if thou art glad in thy heart (as was wicked Edom and Ty-
nus of old) at the sufferings of the People of the Lord, yea ; if thou art but
a civilized person, or a mere outside Professor, without any acquaintance
with the work of Regeneration upon thy spirit, and the Power, and My-
tery of Christianity, and Godliness; whatever thy enjoyments, comforts,
hopes, or confidences be, know of a certainty, that this day of the Lord's
Wrath, will sweep them away all, and thou wilt utterly perish in the flames
of his Indignation. Oh then thou wilt cry out, I Fool accounted their
life madness, and their end to be without honour, but now they are
numbred among the Children of God, and crowned with glory ;
but I am cast out to be tormented, millions of millions of ages : O
that I could prevail with thee, seriously to consider of thy state, (art thou
able to meet, and contend with the Most High ?) to proceed no farther in
rebellion, treasuring up wrath against the day of wrath, and the revela-
tion of the righteous Judgment of God. O fling away thy Weapons, kiss
the Son, that he be not angry with thee, and thou perish in the way ! Con-
tent not thy self, in being accounted a Christian, that thou hast escaped the
pollutions of the World, nor in the performance of some dead, formal, sap-
less and spiritless service to the Lord, which profiteth nothing : Get an In-
terest in Christ, freely rendred in the Gospel, deep humiliation for thy for-
mer iniquities, a spirit of Grace and Supplication, inward Purity and
Heart-uprightness, or perish for ever. Oh see that thou hast Oyl in thy
vessel,

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vessel, as well as in thy lamp, or thou wilt not be able to dwell wth devon-
ring fire, and everlasting burnings! If thou art a Child of Light, in-
deed begotten of the Lord, acquainted, and holding communion with him
in his Ivory Pallaces; O what cause hast thou to triumph in God, for his
wonderful, wonderful Grace to thee! O how should'st thou love him? how
should'st thou praise him? with what eagerness shouldest thou be prose-
cuting the concerns of his Glory? how tenderly should'st thou be affected
with his dishonour? how full of Supplications and heart-groans for him, to
arise thoroughly to plead his Cause? how ready to sell all for his Glories
sake, and follow him whithersoever he goes? O take heed of giving way
to a spirit of slumber (the temptation of this day of the Bridegrooms tarri-
ance) do not say a confederacy, with those that say a confederacy, against
the Lord; receive not the Mark of the Beast in thy forehead, or hand: Keep thy Virginity, in respect of Worship, that thou mayest be found without
fault before the Throne of the Lamb: Hold fast thy beginning-confidence, that bath so great a recompence of reward: 'tis but a very little
while, and thy God will come with Vengeance, even God with a Recom-
pence, he will come and save thee. Stand fast, and keep thy ground, with-
in a small moment thou shalt be singing, The Winter is past, the Rain is
over and gone— Keep faithful to God, and while thou art in the Wilder-
ness thou shalt not be without thy springs of living Water, he will speak
comfortably to thy heart, and give thee thy Vinyards from hence, and the
Valley of Achor for a door of Hope; and he will bring thee safe (yea the
right way) to Canaan, where thou shalt see thy King in his beauty, hunger
no more, neither thirst any more, neither shall the Sun light on thee, nor
any heat, for the Lamb which is in the midst of the Throne shall feed thee,
and shall lead thee unto living Fountains of Waters, and God shall wipe away
all Tears from thy eyes. O blessed Day! O royal State! do not your hearts
sing under the thought of it? who would refuse (if the Lord would strengthen him) to swim through a Sea of blood (though his own blood) to follow
JESUS who will assuredly crown us, with its Enjoyment? If thou art one
who (through the power of Temptation) art turned aside by the Flock of
the Companions, and art worshipping with the Nations, waiting at the
posts of an Antichristian Ministry for teachings, I do assure thee my bowels
are troubled for thee, and with a Pen dipt in my own Tears could I write to
thee. O why wilt thou forsake the Fountain of Living Waters, for bro-
ken Cisterns that will hold no water? wilt thou change thy glory for that
which will not profit? Is it because there is not bread enough in thy Fathers
^{house}

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house, that thou goest a begging to the doors of strangers ? Is it nothing to thee to cast contempt upon the pure Institutions of Christ, to provoke the Lord to send leaness into thy soul ? Is it a small matter to be an occasion of grief, and stumbling to thy Brethren, to pour contempt upon the Offices, Wisdom and Faithfulness of Christ, to harden persons in a false way of worshipping of God, to their eternal ruine, to disobey the Heavenly Voice, calling aloud to thee, to come from the Lions dens, and mountains of the Leopards, to come out of Babylon ? O arise, depart hence, this is not your rest, it is polluted, hasten thine escape, be like the He-Goat before the Flocks, in thy retreat from the Tents of these False-worshippers, lest being partaker of their sin, thou receivest of their plagues, that are even ready to be poured forth ! Who knows but this may be the last Warning thou mayest have from God ? I could easily expatiate (for great is my pity towards thee) were I not sensible how far I have already exceeded the limits of an Epistle, to so small a Treatise, which I willingly submit to thy censure (through the importunity of many judicious Christians) with this request ^{that} thou reade it with seriousness and impartiality. It hath sometimes been given up to the Lord, and the service of his poor People, for above this year that it hath lain by me : if thou art any way advantaged or bettered by it, give God the glory ; and let him have a share in thy Prayers, when nearest the Throne, who accounts it his glory to be

A Servant to the weakest of the Lord's Lambs.

C. A.

M A P -

MAPTUPION XPI ET PANON:

O R,

*A Christian and Sober Testimony against
Sinful Complaisance.*

The P R E F A C E to the ensuing Discourse.

Being to treat of one part of the instituted Worship of Christ, under the Gospel, with respect unto the duty incumbent upon the Saints, in order thereunto, it may seem to any indifferent person, but a reasonable *Postulatum* in the present Enquiry, that the whole thereof be divolved upon the Scriptures of the New-Testament; and those Royal Laws, that Christ (the alone King and Law-giver of his Church) hath given forth for Saints under the New-Testament-Dispensation to walk by, until they arrive unto a perfect man, unto the measure of the stature of the fulness of Christ, *Eph. 4. 13.* not perplexing our selves, nor the consciences of any, with the judgments of men in generations past, (wherein they cannot *acquiesce*, though to take off the prejudices of some against Truth, upon the account of its seeming novelty, we may here and there manifest their harmony with us, in the main Principles of the ensuing Structure) nor what was (or may be supposed to be) permitted, unto the Saints, before the time of Reformation, whilst the worldly Sanctuary was yet standing, the carnal Ordinances appertaining thereto in being, at least by the Providence of God, not fully dissolved, as afterward, both it and they were, being buried in the ashes and ruines of that Temple, to which they were inseparably annext. Yet, inasmuch, as some beams of Light may be communicated unto the present Enquiry, by a retrospection into the state of things in the time of the old Law, it shall not be grievous to us, (nor will it be altogether unprofitable to the Reader) briefly to remark, so far as may concern the matter

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matter in hand, the state and management of affairs, under that
~~Oppression~~ and Dispensation. Not to mention the Administration of
holy things in the time of the Anti-Delphian Fathers, nor the gene-
ral Apostacy from the pure wayes of God, in the dayes of Seth,
(when according to their duty the faithful Remnant (the Sons of
God) separated from the wicked (or the daughters of men). and so-
lemnly joyned themselves together to worship God according to his
holy Appointments, Gen. 4. 26.) Let us take a brief view of things,
with relation unto the People of God, after the giving of Moses's
law, when a Standard was set up for them to repair unto, and they be-
came (being gathered into one) as a City on an Hill, conspicuous
unto all.

Hast then, that the Lord gave unto the People of the Jews (whom
he had chosen out of all the Nations of the World, to be a People
near to him, his peculiar treasure above them all) Statutes and Or-
dinances to walk by, both with relation to Civils and Ecclesiasticks,
which they were indispensably bound to conform to, without adding
to, or detracting therefrom : That the management of all their affairs
was singly to be bottom'd upon, and conform to, these Statutes and
Judgments, is very frequently asserted in Scripture, Exod. 21. 1.
Lev. 18. 4. and 19. 37. and 20. 22. and 25. 18. and 26. 15; 43.
Deut. 4. 1, 5, 8. and 5. 1. and 7. 11. and 11. 1, 32. and 12. 1. and 26.
16. and 30. 16. 1 Chron. 16. 12. and 28. 7. Psal. 89. 30. Ezek.
5. 6. and 36. 27. Dan. 9. 5.

2ly. That persons were appointed by the Lord, to be chosen by
the Congregation, for the publick administration of Ordinances and
Worship, cannot be denied : Thus were the Levites, Exod. 13. 2,
12, 13. and 22. 29. Numb. 3. 12. called therefore the Wave-Offer-
ing of the Children of Israel, Numb. 8. 9, 10, 11. because given up
by them to the Lord as their Offering, by solemn Ordination and Im-
position of hands.

3ly. That persons thus invested into the Office of Priesthood were
not left to the liberty of their own wills, nor had they any depen-
dence upon the Will or Authority of the sons of men (one, or other
of them) either in respect of the matter or manner of their Wor-
ship, the whole whereof was purely of Sovereign Institution, and Di-
vine Appointment, Exod. 25. 9, 40. Numb. 8. 5. Heb. 8. 5. 1 Chron.
28. 11. Exod. 8. 27. Lev. 10. 1. Exod. 39. 1, 5, 7, 21, 26, 31, 43.
and

and 40. 23, 25, 27, 29. *Levit.* 8. 9, 13; 17, 21, 29. *Numb.* 8. 9.
Exod. 35. 10, 29. & 36. 1, 5. *Isa.* 29. 13.

Fourthly, That this Church, gathered by the Lord, and wonderfully separated from the rest of the world (though they had him nearer to them than any people, had his Law made known amongst them) did notwithstanding quickly depart from his pure Institutions, mingling therewith the Inventions of men, and Customs of the Nations (after which they went a whoring) is frequently remarked in the Scripture : Of this the Lord sorely complains, *Deut.* 32. 18. *Jer.* 2. 32. and 13. 25. and 18. 15. and 23. 27. *Hos.* 4. 6. and 8. 14. and 13. 6. *2 Chron.* 13. 10. *Isa.* 1. 4. *Jer.* 1. 16. and 2. 17, 19. and 9. 13. and 15. 6. *Deut.* 29. 25. *1 Kings* 11. 33. and 18. 18. and 19. 10. *2 Kings* 22. 17. *Ezra.* 9. 10. for this he severely threatens and punisheth them, *Deut.* 29. 25. *Judg.* 10. 10. *1 Sam.* 12. 10. *2 Chron.* 12. 5. and 24. 20. and 34. 25. *Jer.* 16. 11. and 19. 4. the very truth is, the Contests of God with that People from first to last, are to be bottomed upon this foot of account.

Fifthly, That notwithstanding their dreadful Apostacy from God, they were usually confident, That they were the only People, Had not forsaken the Lord, nor done any evil, and could not bear the Prophecies and Rebukes of the Prophets and Servants of the Lord against their abominations : Whom they persecuted and put to death (as at last they did the Prince of Life and Glory) for no other cause, but for telling them the truth, and bearing testimony against their Innovations, and Apostacy from God (the usual practice of persons degenerated from the Way and Spirit of the Lord) *Mal.* 1. 6. *Jer.* 7. 4. *Luke* 3. 8. *John* 8. 39. *Math.* 5. 12. *Act.* 7. 52.

Sixthly, That they had all along their corruption in Worship, and degeneracy from the pure Wayes of God, false Prophets, (who ran before they were sent, prophesying smooth things to them in the Name of the Lord, seeing lying vanities for them, according to the desires of the hearts of them and their Rulers, who were therefore in great esteem amongst them) *Isa.* 9. 15. & 28. 7. *Jer.* 6. 13. & 23. 11, 28. & 28. 10. *Hos.* 9. 8. *Jer.* 2. 8, 26. & 5. 3 1. & 14. 14. & 23. 13, 21. *Ezek.* 13. 2. & 22. 25, 28. *Mic.* 3. 5, 6, 7. *Zeph.* 3. 4. 2. *Pet.* 2. 1.

Seventhly, That in the height of their Apostacy, God left not himself without a Witness, having one or other extraordinarily raised up and spirited by him, to testify for his Name and Glory, against

of their Abominations and self-invented Worship, reserving also a Remnant unto himself, that were not carried away with the spirit of Whoredoms and Delusions, *1. Kings 19. 14, 18.* *2 Kings 17. 13.* *Rom. 11. 3, 4.* *Jer. 18. 11.* and *25. 5.* & *35. 15.*

Eighthly, That it was the sin of that People, to hearken unto the teachings of such as were not sent by the Lord (though they pretended never so much to be sent by him) and the unquestionable duty of the Lord's persevering Remnant, to separate from them, as also from all the false, self-devised Worship of that day, though commanded by their Kings and Rulers, *2 Kings 17. 21, 22.* *Hos. 5. 11.* The former is evident, such Prophets were to be cut off from the midst of them, *Dent. 18. 20.* and they are expressly forbidden to hear them, *Deut. 13. 3.* *Jer. 27. 9, 16.* So is the latter, their devised Worship being a breach upon the Sovereign Authority of God, must needs be a grievous sin, as the names of *Adultery, Whoredom, Idolatry, Fornication,* by which the Spirit of the Lord doth frequently set it forth, abundantly demonstrates ; *Psal. 73. 27.* *Isa. 57. 3, 8.* *Jer. 9. 2.* *Ezek. 23. 45.* *Hos. 3. 7. and 7. 3.* *Lev. 20. 5.* *Jer. 13. 27.* *Ezek. 16. 17, 20, 30.* *Hos. 1. 2.* *Rev. 14. 8.* & *18. 9, 19, 20.* which without controversie, the People of God were to separate from, and have no communion with any in, upon what pretence soever : Which is solemnly charged upon them as their duty in the Scripture, *Hos. 4. 15.* *Amos 5. 5.* *Prov. 4. 14.* and *5. 8.* *Cant. 4. 8.*

What may rationally be inferred from these Positions, so evidently comprised in the Scripture, and by way of analogie at least, be argued from them, is evident to any ordinary understanding ; for our parts being resolved (as was said) to try out the matter in controversie, from such Rules and Sovereign Institutions, as our dear Lord hath left his New-Testament Churches to walk by, we shall not stand to make that improvement of them, as else otherwise we might : A few Queries upon the whole that hath been offered, shall put a close to this Preface.

1. Whether since the *Apocalypse*, or Unchurching the Nation of the *Jews*, the Lord hath ever since so espoused a Nation or People to himself, as that upon the account thereof, the whole body of that People or Nation may be accounted his Church ? whether there be any *National Church* under the Oeconomie of the Gospel ? if so, let it be shewed when, and where it was instituted by the Lord ; what is produced.

duced by some to this purpose, is (but upon a slight view thereof) of no moment, it is Isa.49.21. *Kings shall be your Nursing-fathers, &c.* which Prophecy waits the time of its accomplishment; hitherto, both before and since the rise of *Antichrist* (being made drunk by the *Whores* intoxicating-cup) they have been, for the most part, cruel Butcherers of the Saints: and were we under its accomplishment, a National Church would be far enough from being its result. Of a *Nations being born at once*, we shall not sure hear pleaded in this matter, it being a Prophecy expressly relating to the *Jews*, and their miraculous Conversion: if there be no such thing as a *National Church* of the Institution of Christ, as most certain it is there is not (the Assertion whereof is wholly destructive of Gospel-Administrations). Then,

2. Whether *National Ministers* are the *Ministers of Christ*, or whether there can be a *true Ministry* in a *false Church*, as a *National-Church* must be, if not of Divine Institution, upon what pretence soever it be so denominated?

3. Whether God doth not bear as much love to, and exercise as much faithfulness over, his New-Testament-Churches, as over the *National-Church of the Jews*? If so, Then,

4. Whether he hath not (as of old he did, with reference unto the then Church) determined the whole of the Worship, appertaining unto them, to whose Institutions, without any humane additions, its the duty of souls soley to conform? Yea,

5. Whether he hath not now (as then) designed the several Officers, and Offices, his Wisdom thought sufficient for the management of the affairs of his House, so that the invention of new ones by the sons of men, is not only needless, but a daring advance against the Sovereignty, Care and Wisdom of God over his Churches?

6. Whether the Priviledges of Saints, be not every way as great and extensive under the Gospel, as those under the Law? if so, then Whether the solemn deputation of men, signally pointed out by the Lord, for the administration of holy things in his House, by the Body of his Church, be not now (as then) their peculiar Priviledge?

7. Whether any Church in the World (we speak of a visible, instituted Church) hath greater security against Apostacy from God, and that sore Judgment of having its Candlestick removed (and being unchurched) than that People of the *Jews* had? if not, then whether, supposing a *National Church* to be of the Institution of Christ, it

may not so come to pass, that it may be so over-spread with corruptions, that it may lose the Essence of a Church, and justly be disrobed of that appellation?

8. Whether the Ecclesiastick and Spiritual Rulers, Governours, and Officers of such a Collapsed Church, may not righteously, as often, be accounted and esteemed as false Prophets that go about to cause the people to forget the Name of the Lord (or his pure Worship) by their Lies (or unscriptural Traditions, Innovations, and Ceremonious Pageantries.)

9. Whether Separation from such a Collasped Church, in respect of its Worship, Ministers and Ministry, be not only justifiable, but, as of old, the duty of the Lord's faithful Remnant, that desire to worship him according to his Appointments? Yea,

10. Whether, supposing a Church (so called) thus dreadfully, as aforesaid, departed from the pure Institutions of Christ, never to be according to Truth, a visible instituted Church of Christ, and the Lord's poor People living in the Nation, never by their free consent Members thereof, as it is on the pretended Churches part, most unheard-of-Cruelty to compel them, so it be not on the part of the free-born Children of God, most stupendous folly, and disvaluation of the Institutions of Christ, and ingratitude to God, for the Light and Liberty from the Yokes of men, received, imaginable, to joyn affinity with it in Worship, or attend upon the self-invented Ministry that appertains thereunto? Many more Questions of the like nature and importance might unto these be added.

C H A P. I.

The great care of Souls in their Asceffes to God, should be to sanctifie his Name. Divine Institution to be heeded in the whole of our Worship. The Question proposed. That 'tis lawful to hear the present Ministers of England, denied: one Argument proposed to consideration. Nothing may be practised in instituted Worship, but what is warranted by the Scripture: The Testimonies of the Ancients produced. That Hearing is part of instituted Worship, proved.

THIS is that which the Lord hath said, *I will be sanctified in all that draw nigh me, and before all the People will I be glorified:* The great care of Saints in matter of Worship, is to sanctifie the Name of the Lord

Lord therein : This is the great thing that God looks at, the omission whereof he often severely punishes the children of men for : now in order hereunto, it's necessary that in all our approaches to God we see to the Institution of the Lord, both in respect of the matter and manner of Worship, that it be according to Divine Prescript, else we cannot sanctifie the Name of God therein, nor glorifie him before the people. Hearing (as was said, and shall beyond contradiction in its proper place be evinced) is part of instituted Worship, it therefore more nearly concerns Saints than many are aware of, to have their consciences resolved from the Scriptures of God, in the matter under enquiry, Whether it be lawful for the Saints to hear the present Ministers of *England*? 'Tis the Negative, we have received under our maintenance ; because we are satisfied Christ hath so; To the proof whereof we now address our selves.

Argument I.

That which there is no warrant for in the Scripture, being part of instituted Worship, is not lawful for the Saints to practise : But there is no warrant in the Scripture for hearing the present Ministers or *England*; and hearing is part of instituted Worship. Therefore.

The major (or first) Proposition is evident.

1. From the nature of instituted Worship, which consists in this, that it be of Divine Revelation ; else whatever it is, it is not instituted Worship.

2. From the Verdict of Christ, who pronounces all the Worship of man to be *vain and fruitless*, and so unlawful, that is bottom'd on any thing but Divine Revelation, *Mark 7. 7.*

3. If it be lawful to conform to any one part of instituted Worship without warrant from Scripture, 'tis also lawful to conform to another, a third, the whole, which would banish instituted Worship out of the world.

4. To assert that it is lawful to conform to any part of instituted Worship, without warrant from Scripture, reflects sadly upon the Wisdom and Faithfulness of Christ; for either he was not wise enough to foresee that such a part of Worship was, or would be requisite, or had not faithfulness enough to reveal it, though the Scripture compares him to *Moses* for faithfulness, who revealed the whole Will of God, to the making of a pin in the Tabernacle.

5. It pours out contempt upon the Care of God over the New-
Testament

Testament Churches (as if it were less to these, then to the Church under the Law) and the Oeconomie of the Gospel, as not so compleat as that of old, the whole of whose VVorship, Orders and Ordinances (as was said) was bottom'd upon pure Revelation.

7. It carries with it a sad reflection upon the Authority of the Scripture, as not thorowly furnished to make the man of God perfect.

8. The Lord condemns not only that which is done against the warrant and direction of the VVord, but also that which is done beside it, *Deut. 4. 2. and 12. 32. Mat. 15. 9. Lev. 10. 1.* (their sin lay not in this, that they offered strange fire which was forbidden, but which God commanded them not) *Prov. 30. 6. Fer. 7. 31.*

9. Of the same mind with us in this matter are the renowned VVitnesses of Christ in all ages; generally all that write upon the second Commandment, speak fully hereunto.

Cyprian (in his Epist. to *Cecilius de Sacram.*) sayes roundly, *Et quod Christus solus, &c.* i. e. that Christ alone ought to be heard: we have the Father himself witnessing from Heaven, saying, *This is my beloved Son, hear him.* Wherefore if Christ only be to be heard, we ought not to attend to what others did before us, but what he hath prescribed.

Beza (on *Phil. 1. 1.*) sayes, *Episcopos igitur, &c.* The Apostle meañeth by *Bishops*, such as were set over others in the preaching the VVord, viz. *Pastors, Teachers and Elders*, for so were Bishops of old called, until he which for Polities sake, did preside in the Assembly, began peculiarly to be call'd *Bishop*: hereof the Devil began to lay the first foundation of Tyranny in the Church of God: *Behold* (sayes he) *of how great moment it is to decline from the Word of God, though but an hairs breadth.* So he. To whom may be added

the Testimony of that lively Witness of Christ *Martin Luther*†, who sayes, on *1 Pet. 4. 11.* *To the Office of preaching, that properly belongs, which the Apostle Peter prescribeth, viz. unto whomsoever the vocation and charge of Preaching the Word is allotted, let him speak as the Words of God; which Caveat and Lesson ought most carefully to be taken heed unto, that no man presume to preach and teach anything, whereto he bath not the express words of God for his warrant.*

† In a Translation of the New-
Testament in Edward the 6ths
time, the Author of the Notes
on Matth. 15. faith, God will
not be worshipped after the
doctrine & precepts of men,
but as he himself hath pre-
scribed and taught us in his
Word.

and teach anything, whereto he bath not the express words of God for his warrant

warrant, and except he be most certain that the same be directly to be avouched out of the sacred Scriptures. Which being so, what may be thought of the Pope (we may add of the Hierarchy) and his dirty Traditions? And anon after, he saith, *A Bishop ought to do nothing in the Church, unless he be certain and sure of the warrantise thereof by God's Word*; for God cannot abide to have his Service jumbled and mingled at pleasure with every foolish gewgaw and light trumpery; yea further, saith he, *And therefore we are strictly forbidden not to rely unto, nor to allow whatsoever decree or constitution the Bishops list to obtrude, and enjoyn, unless they stand upon a sure ground, that the things which they do, are allowed of God*-- and unless they be able to say, *Do this*; for it is the Will and Commandment of God, and we have his express Word and Commandment for our warrant: if they be not able to say thus, they ought to be accounted as Liars and Deceivers, much less ought any Christian to yeeld unto them therein any obedience or subscription: And afterwards, *There is nothing* (saith he) *so pernicious, nothing so monstrous, nothing so beastly, as to go about to govern the Church of God, without the Warrant of God's own Word.* Of the same mind is learned Whitaker, *We acknowledge* (saith he) *no Oyl in God's Service, because we reade nothing of Oyl in the Scriptures, can you shew that ever Christ or his Apostles used it?* To whom many others might be added.

The minor (or second Proposition) consists of two parts.

1. That Hearing is part of instituted Worship, one would wonder should it be denied; however 'tis evident it is so, from the light of this single demonstration: That in which we wait upon God in the way of an Ordinance for the communication of good, beyond the vertue of any creature to convey to us, is part of the instituted Worship of God (for what I wait for, not being in the thing itself, in which I am waiting, no ground can be assigned, for my expecting of good through it, but Divine Institution) but in the Hearing of the Word we wait upon God in the way of an Ordinance, for the communication of good, beyond the vertue of any creature to convey to us: Therefore.

2. That Hearing the present Ministers of *England* is not warranted in the Scripture: This will be manifested, when we come to the ventilating and scanning of those places, which are usually produced for the abetting of the practice of some in this matter: in the mean while we crave liberty to profess, that it is not opinionativeness, singularity, vain-glory, uncharitableness, or any thing of that nature;

(as.

(as some are apt uncharitably enough to censure) but the dread and awe of God (who is a jealous God, and especially in point of Worship) and an holy fear of offending him, that hinders us from complying in these matters: could but one word, tittle or iota be produced from the Scriptures of God, for the warranting the Hearing the present Ministers of *England*, we should quickly lay our mouths in the dust, confess and bewail our guilt and folly in refusing to conform thereunto; but this we are fully assured, those that dissent from us, are not able to do; what they say herein, shall ~~ever~~ ~~never~~ be sifted to the uttermost.

C H A P. II.

A second Argument proposed to consideration: That 'tis not lawful to hear the present Ministers of England, as Ministers of Christ, nor as Gifted Brethren, proved. A Separation from them, if Brethren, evinced. That the best of them walk disorderly, proved.

Argument 2.

If it be lawful to hear the present Ministers of *England*, 'tis lawful to hear them, either as Ministers of the Gospel, or as gifted Brethren: But 'tis not lawful to hear them, either as Ministers of the Gospel, or as Gifted-Brethren: Therefore.

The *major* (or first Proposition) will not be denied; That Christ hath appointed some, as Ministers, by vertue of an Office-power, to dispense the Ordinances of the Gospel, until his second coming, is granted by all, that 'tis permitted to others, as their liberty, enjoyned them, as their duty (having received Gifts and Enablements from the Lord thereunto) to improve those Gifts in preaching, praying, &c. for the Edification of the Body of Christ (though not solemnly invested into Office) is aslent unto, at least by some of those with whom we have to do; whence a lawfulness to hear them as Ministers, or as Gifted-Brethren, doth necessarily arise.

'Tis the *minor* (or second Proposition) that is capable, in the thoughts of some, of a denial: which we prove, *per partes*, thus.

i. 'Tis not lawful to hear them as Ministers of the Gospel: they are not such, therefore may not be heard as such. That they are not Ministers of the Gospel (but Thieves and Robbers) is manifest: Such as come not in by the Door, which is Christ, Job. 10.9. (viz. by vertue

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ture of any Authority derived to them from him) are not Ministers of the Gospel, but Thieves and Robbers, *Job.* 10. 1. (from whom 'tis the property of the Sheep to flee, *ver.* 4.) But the present Ministers of *England* come not in by the Door : Therefore.

That they come not in by the Door (*viz.* by virtue of any Authority derived to them from Christ) is evident : If they have received any such Authority or Commission from him, they have received it, either mediately, or immediately : the latter will not be asserted, nor without the working of Miracles, should it so be, would it to the world's end be made good : 'Tis the former must be fixt upon, *viz.* That they have received their Authority or Commission, mediately from Christ, but to as little purpose ; for those that receive Authority to preach the Gospel mediately from Christ, have it from some particular instituted Church of Christ, to whom power is soley delegated for the electing of their own Officers, according to the tenour of the ensuing Scriptures, *Act*s 6. 5. &c. 14. 23.

These men (as it's known) have no such Authority, pretend not to it, have it in derision, come barely with a Presentation from a Patron, and Ordination, Institution, and Induction from a Lord-Bishop (things foreign to the Scripture) and impose themselves upon the people whether they will or no.

2. 'Tis not lawful to hear them as Gifted-Brethren. 1. The most of them are not gifted ; nor 2. Brethren, being *Canonical-Drunkards, Swearers, Gamblers, &c.* 3. The best of them cannot by Saints, in respect of Gospel-communion, be so accounted : for, 1. There was never any giving up of our selves, each to other, according to the will of God and primitive Example, whence such a Brotherhood doth result. 2. We cannot (as things stand) perform the duties of Brethren to them, according to *Mat.* 18. nor will they, or can they, in the state in which they stand, to us. 3. If we acknowledge the best of them for such, we must also acknowledge the worst of them : for, 1. They are all Members of the same Church. 2. Profess themselves to be one Brotherhood, so sayes their Rime upon the Lord's Prayer,

*Our Father which in Heaven art,
And mak'st us all one Brotherhood, &c.*

Nay, 3. we cannot so acknowledge them, but we must also acknowledge the Bishops for our Reverend Fathers, (for theirs they are) which how abhorring it is to any tender enlightened soul, may easily

be conjectured. But to hear this Plea speak its uttermost, let it be granted they are Brethren, and may be so esteemed ; They are Brethren that walk disorderly, or they do not : That they walk disorderly cannot be denied by such as pretend to Reformation, If submitting to Ordination or Re-ordination by a Lord Bishop, covenanting and protesting with detestation against a Reformation according to the Scripture, and the best Reformed Churches, to own (as consonant to Scripture) a *Liturgy*, or stinted Forms of Prayer in the Church, and read them, to wear the Surplice, &c. be disorderly walking ; they are (the very best of them) beyond contradiction, to be reputed in the number of *disorderly walkers* ; And so after due admonition (according to the Scripture) and a perseverance in their sin, to be separated from, by virtue of positive and express Precepts of Christ, *Mat. 18. 2 Thess. 3. 6.* Now we command you, Brethren, in the Name of the Lord Jesus Christ, that you withdraw your selves from every Brother that walketh disorderly, and not after the tradition he received of us : With what vehemency, authority and holy earnestness doth the Apostle press separation from Brethren that walk disorderly ? We command you, and we command you in the Name of the Lord Jesus, and we command you, Brethren, by virtue of our relation to each other, and that love and endearment that is betwixt us as Brethren, that you withdraw your selves, &c. I scarce know any one thing pressed by the Apostle, with greater vehemency than what is here instanc'd in : wherein we have also an undeniable convincing Argument, that the persons of Whom we are treating, walk disorderly. Those that walk not after the tradition received from the Apostles (we may adde, and the Primitive Church for above three hundred years after Christ, but according to the traditions of the old *Bard* and *Strumpet of Rome*) are such as walk disorderly : But the present Ministers of *England* walk not after the Tradition received from the Apostles, but after the Traditions of the Whorish-Church of *Rome* : Therefore they are such as walk disorderly. What Apostolical Tradition have we for stinted Forms of Prayer or Liturgies in the Church, did they frame any? (those that are ascribed to some of them, are all spurious, as hath been over and over proved) for Surplice, crossing in Baptism, and many other gewgaws used by them ? if they have any Apostolical written tradition for these things, let them produce it, and we shall lay our mouths in the dust, and for ever be silent, as to a charge of this nature : If they have
not

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not (as there is nothing more certain) they are disorderly walkers, if the Apostles Argument be valid, *We command you to withdraw from such as walk disorderly.* But who, I pray, are these disorderly walkers? how shall we know them? *they are* (says the Apostle) *such as walk not after the tradition received from us.*

C H A P. III.

A third Argument proving the unlawfulness of bearing the present Ministers of England, produced. That they act by virtue of an Antichristian Office and Calling, proved. Their perfect agreement with the Popish Priests in seventeen Particulars, demonstrated. That the Office of Lord Bishops is Antichristian, proved. (The Testimonies of the Ancients produced) Whence the Antichristianism of the Office of the Ministers of England is evinced. An Objection answered.

Argument 3.

THose that act in the holy things of God by virtue of an Antichristian Power, Office or Calling, are not to be heard, but to be separated from: but the present Ministers of *England* act in the Holy Things of God by virtue of an Antichristian Power, Office or Calling. Therefore.

The Major is evident. For 1. The Power, Office and Calling of Antichrist is opposite and contrary unto the Power, Office and Calling of Christ: Not to separate from such as act by virtue of such an Office. Power, is to stand by, and plead for Antichrist; against Christ. 2. Its unlawful to attend upon the teachings of Antichrist, therefore upon the teachings of such as act by virtue of a Power derived from him. 3. Christ calls, and solemnly charges his, upon the penalty of most dreadful Judgments, to separate from every thing of Antichrist, *Rev. 18. 4. and 14. 9, 10, 11.* 4. There is not a command in the Scripture enjoyning Saints to take heed of being deceived, to try the spirits, because many Antichrists are gone abroad into the World, but is an abundant demonstration of the truth of this Assertion. 5. The institution of Officers of his own, by Christ, to be continued in the way appointed by him to the end of the World, *Exh. 4. 11.* 6. That there is not one promise of a blessing in the whole Scripture upon persons attending on such a Ministry, with innumerable things of the like tendency and import, that might be produced if

needful; are such a basis upon which the truth of the *major Proposition* stands, as cannot be easily shaken or removed.

The *Minor* wants not sufficient demonstration.

First, The present Ministers of *England*, are either from Christ or from Antichrist. There is no medium (a Linsey-Woolsey-Ministry, that is partly of Christ, partly of Antichrist, as 'tis not to be proved by Scripture, so will it not be abett'd) That they are not from Christ, hath in part been proved already, and may farther be evinced.

2. Their Names are forreign to the Scripture : Where reade we of *Deacons* in their sence, *Priests*, as distinguished from Christians, in the New-Testament, *Deans*, *Cannons*, *Petty-Cannons*, *Prebendaries*, *Arch-Deacons*, *Lord-Bishops*, *Parsons*, *Vicars*? &c. these are onely found in the Popes Pontifical, whence they are derived. So are 2. Their Offices : *Deacons* attending Tables we reade of, but *Deacons* Praying, Preaching, Administiring Sacraments (so called) by vertue of an Office-power, an order of the first step to the Priesthood, we find not : *Priests* in the Old-Testament (both true and false) we reade of; in the New, Saints are so called; First, in respect of analogie to the ritual Priests of old, whose prerogative it was to come near to God, *Exod.* 21. 5. to whom, through Christ, Saints have access with boldness, *Ephes.* 2. 18. and 3. 19. *Jam.* 4. 8. Secondly, in respect of their union and engraffture into Christ the great High-Priest over the House of God. Thirdly, in respect of that analogy there is betwixt what Christ hath done for them as Priest, and by his Spirit worketh in them : He offered up Sacrifice ; so do they, *Psal.* 116. 17. and 141. 2. *Rom.* 12. 1. *Heb.* 13. 14. He was crucified, died ; so are they, *Rom.* 6. 6, 7, 8. &c. *Gal.* 2. 20. Fourthly, as Priests, they are anointed to the participation of, do thereby attain to, a kind of holy and intimate communion with Christ, in all his glorious Offices, *Rev.* 5. 10. But an Office of Priesthood in men for the Ministry of the Gospel, that are to be bounded by men in that their Office, must preach what they would have them, and cease when they would have them (as is the case of the present Ministry of *England*) the Scripture is a stranger to : So is it 3. to their admission into this their office, viz. by a Lord-Bishop, without the consent of the Congregation, in which they act as Officers. The very truth is, both in their Names, Office, and admission thereunto, the present Ministers of *England* symbolize not with the Ministers of Christ, but the Popish order.

order of Priests : (so that if these do act by virtue of an Antichristian office-power, then do they) as he that runs may read in the ensuing parallel particulars.

1. They are both called, and own themselves Priests ; which though some may make light of, yet considering that it is a term borrowed, either from the Priests of the Law, the assertion of such a Priesthood being a denial of Christ come in the flesh ; or from the Priests of the Heathen (in conformity to whom, as the *Druides* of old, our Priests wear their white Garment or Surplice) or from the Antichristian Church (so called) of *Rome* : Such idolatrous superstitious names being commanded by the Lord to be abolished, *Hos.* 2. 15. *Zech.* 13.2. wants not its sufficient weight ; the retention whereof, being also a sore suspicion of too great a compliance with, if not a willingness to return to that from whence they are derived. Of the same mind with us herein is *Hierom* upon the 2d of *Hosea*, the Hebrew Doctors, *Kimchi* and *Aben-Ezra*, the *Caldee* Paraphraſt, *Ribera* (though a *Fesuit*) *Zanchi*, *Danens*, *Sanctius*, *Polanus*, *Rivet*, and almost all that write upon the said Scripture. The last mentioned, viz. Learned *Rivet*, hath these words in his Corollaries from *Hos.* 2. 15, 16. There are many names which in themselves are good enough, and might be used, but God abhorreth the use of them, because they have been abused to *Idolatry* : he instanceth indeed in the word *Mas*; but Priest or Altar being of the same alloy, upon the same foot of account, is to be rejected. The reformed-Churches in *Helvetia*, in their harmony of Confessions, are of the same mind; *The Ministry* (say they) and the *Priesthood* are things far different the one from the other — he himself (viz. Christ) remaineth only Priest for ever; and we do not communicate the name Priest to any Minister, lest we should detract something from Christ.

2. The Priests of *Rome* must be first Deacons ere they are Priests; So must the present Ministers of *England*.

3. The Priests of *Rome* must be ordained to their Office by a Lord-Bishop or his Suffragan : So must the Ministers of *England*.

4. The Priests of *Rome* must at their ordination, be presented by an Archdeacon or his Deputy, with these words, *Reverende Pater, &c. Reverend Father, I present these men unto thee, to be admitted unto the order of Priesthood* : So are the present Ministers of *England*.

5. The Priests of *Rome* must be ordained to their office according

to their Pontifical, devised by themselves : the Priests of *England* according to their Book of ordering Priests and Deacons (which is taken out of the Popes Pontifical, as is evident to any that shall compare the one with the other, and as hath been long since confess by some of themselves, in an Admonition to the Parliament in Queen Elizabeths dayes, in their second Treatise.)

6. The Popish Priests must kneel down upon their knees at the feet of the Lord-Bishop that ordains them, and he must say to them, blasphemously enough, *Receive ye the Holy Ghost; Whose sins ye remit, or forgive, they are remitted; whose sins ye retain, they are retained:* which exactly accords with the fashion of ordaining the Priests of *England*.

7. The Popish Priests are not ordained in and before the Congregation, to whom they are to be Priests, but in some Metropolitan, Cathedral City, several miles from the place : So are the Priests of *England*.

8. The Popish Priests take the care of souls, though not elected by them, from the presentation of a Patron, by the institution and induction of a Lord-Bishop : and do not the present Ministers of *England* the same ?

9. The Popish Priests wait not the Churches Call to the Ministry, but make suit to some Prelate to be ordained Priests, giving mony for their letters of Ordination : So do the present Ministers of *England*.

10. The Popish Priests are ordained to their Office, though they have no Flock to attend upon : So are the Priests of *England*.

11. The Popish Priests must swear Canonical Obedience to their Ordinary : So do the present Ministers of *England*.

12. The Popish Priests may at their pleasure, without the consent of the People, resign and give over their Benefices, and betake themselves to some other of greater value : A symmetrie with them herein is visible, by the frequent practise of the Ministers of *England*.

13. The Popish Priests, though ordained to preach, must have special Licence from the Prelates so to do : So must the Priests of *England*.

14. The Popish Priests are subject to be silenced, suspended, deprived and degraded by the Prelates; as are the present Ministers of *England*.

15. The Popish Priests are not of like and equal Power, Degree, and Authority amongst themselves; but are some of them inferior to others herein; as Parsons to Archdeacons, Archdeacons to Lord Bishops, Lord-Bishops to Archbishops: So the Priests of *England*.

16. The Popish Priests must be distinguished from other People by their Vestments, as Surplice, Tippet, &c. So must the Priests of *England*.

17. The Popish Priests are tyed to a Book of stited Prayers, and a prescript Order, devised by man, for their Worship and Ministratiōn: So are the Ministers of *England*, and that to such an one as is taken out of the Popes *Portatis*, as hath been proved by divers: That the *Common-Prayer-Book* in Edward the 6ths time was so, you have his, with his Councils Testimony for it; thus they write, *As for the Service in the English Tongue, it hath manifest Reasons for it, and yet per- chance it seemeth to you a New Service, and indeed is no other but the Old, the same words in English which were in Latine — If the Service of the Church were good in Latine, it is good in English.* How little different the *Common-Prayer-Book* now in use is thereunto, they that wil take pains to compare the one with the other, may be satisfied.

To these parallel particulars might be added sundry more, wherein there is an exact symmetry betwixt the Popish Priests, and the present Ministers of *England* but — *Ex ungue Leonem*.

The sum of what we have been offering in this matter, is this.

First, Those Ministers that in their Names, Offices, admission into their Offices, are not to be found in the Scripture, are not Ministers of Christ, act not by vertue of an Authority, Office, Power, Calling, received from him.

Secondly, Those Ministers that in their Names, Office, admission into their Office, are at a perfect agreement with the Ministers of Antichrist (such are the Popish Priests acknowledged to be by those with whom we have to do) are not the Ministers of Christ, have not received any Power, Office or Calling from him to act in the *holy things of God*: But such (as hath been abundantly demonstrated) are the present Ministers of *England*; Therefore these have received no Power, Office or Calling from Christ, and so are Antichristian.

— *Quod erat demonstrandum.*

Secondly, Those that receive their Power, Office and Calling from a Lord-Bishop, and act in the *holy things of God* by vertue of that Power,

Power, Office, or Calling, act in the holy things of God by virtue of an Antichristian Power, Office and Calling: But the present Ministers of England receive their Power, Office and Calling from a Lord-Bishop, and act in the Holy Things of God by virtue of that Power, Office and Calling. Therefore.

The consequence of the *major* (or first Proposition) is manifest, the Office of Lord-Bishops is Antichristian, therefore those that act by virtue of a Power, Office or Calling received from them, act by virtue of an Antichristian Power, Office or Calling.

That the Office of Lord-Bishops is Antichristian, one would wonder should be denied in such a day as this, after so full a demonstration thereof by many Witnesses of Christ, who have wrote so clearly in this matter, as if they carried the Sun beams in their right hand, especially that it should be denied by persons of *Presbyterian* and *Congregational* Principles (if indeed any of them do deny it.) To prosecute this matter to the uttermost is not our present intendment, the intelligent Reader knows where to find it done already to our hand; and if after all that hath been said, any through self-love, or fear of persecution, will herein be ignorant, we might say, *Let them be ignorant.* But we shall propose briefly a word or two in this matter.

i. That Office that is not to be found in the Scriptures of the institution of Christ, but is contrary to express precepts and commands of his, is Antichristian: But the Office of Lord-Bishops is not to be found in the Scriptures, is contrary to express Precepts. Therefore.

The *minor* Proposition consists of two parts.

1. That the Office of Lord Bishops is not to be found in the Scripture of the institution of Christ: He gave indeed *Apostles, Prophets, Pastors and Teachers*, Ephes. 4. 11. of *Pastors and Teachers* we reade, Rom. 12. 7, 8. Eph. 4. 8. *Bishops* also, and *Deacons*, without the interposition of any other order, we find, 1 Tim. 3. 12. *Deacons* we have appointed, Acts 7. *Elders*, Acts 14. 23. those who are *Bishops* we find called *Presbyters*, Tit. 1. 5, 7. and those who are *Presbyters*, we find termed *Bishops*, Acts 20. 28. (Gr. *επίσκοπος*, Bishops) but where the Office of Lord-Bishops was instituted by Christ, we are yet to seek: indeed some appearances of a spirit striving to ascend into this Chair of wickedness, was seen in *Diotrephes*, and others in the Apostles time, but these were the Antichrists that were then gone abroad into the world.

world. The Scripture before mentioned, *Ephes. 4. 11.* speaks as fully to the Officers and Offices instituted by Christ, as any we meet with: Fail they in their deduction of their Office from hence, and they will undoubtedly prove unsuccessful in their attempts. Let us then fix here a little; mention we find here of *Apostles, Prophets, Pastors and Teachers*, none at all either here, or elsewhere, of Lord-Bishops. But perhaps their Office, though they are called by another name, is comprised in some one or other of these, let that then be considered. Are they Prophets? that (in the sense of the Spirit in this place) they will not pretend to. Are they Pastors or Teachers? this is too great a debasement of their Lordships, their Parochial Priests over whom they preside, are supposed to be Officers in that degree. What then are they? Apostles! Their Successors they do indeed boast themselves to be, and are so accounted by their Abbettors (and so doth the Pope himself) but how prove they their Succession from them? if they derive it through the Papacy, who sees not the invalidity thereof? How lubricous and uncertain is that their Succession? how do they therein proclaim their shame, and yield the master in controversie? what clearer Argument that they are Antichristian, if the Pope be the Antichristian Head over many Countries, as is by the generality of Protestants believed, and will not by themselves be gainsayed? But in what sense do they pretend to be the Apostles Successors? do they succeed them as Christians? that is not the thing in question, they stand or fall, in respect thereof to their own Master; herein we have no controversie with them, as not willing to judge any thing before the time. Do they succeed them in respect of their Office? let them prove that, and take the Cause. The Apostles were first immediately Sent by Christ: Secondly, Extraordinary Officers, Commissioned to the preaching of the Gospel throughout the Nations of the world: Are their Lordships such & what can be imagined more frivolous or false? where find we any Apostles after the departure of those that were immediatly by Christ called to that Office? Did the Apostles ordain any as their Successors therein, in any of the Churches of Christ? Where reade we of their so doing? yea, are any qualified with Gifts as they, for the discharge of such an Office? or doth Christ indeed send forth Servants in any imployment, and not furnish them with Gifts suitable thereunto? *Credat Apelles!*

What more dishonourable to the Lord Jesus can be asserted ? it remains then, that they being neither Prophets, nor Apostles, nor Pastors, nor Teachers, that they are not to be found in the Scripture of the institution of Christ. Nor are they dream'd of in the world for several hundreds of years after Christ. *Clemens* in his Epistle to the Church of Corinth takes notice of no other besides *Exierous & Diakonos*, Bishops and Deacons, which Bishops he calls *episcopos*, Presbyters or Elders : Yea, *Lombard* himself confesses, *Hos solume Ministrorum duos ordines, Ecclesiam primitivam habuisse, & de his Solis, preceptum Apostoli nos habere : Lomb. l. 4. Sen. D. 24. li. 3. ext.* The Primitive Church, he tells you, had no other Order of Ministers, than Bishops (or Presbyters) and Deacons ; nor did the Apostles give commandment concerning any other. That their rise and occasion was from the aims and designs of men, to accommodate Ecclesiastical or Church-affairs to the state and condition of the Civil Government, is ingenuously confess by one that was looked upon to be as great an Admirer of, and as able a Champion for, Diocesan and Metropolitical Prelates, as any one of late dayes ; 'tis Dr. *Hamond* we mind, who in his Dissertations about *Episcopacy*, Sect. 3. hath these words, *His sic positis, illud statim sequitur ut (in Insperiti cognitione) in Provincia qualibet, cum plures urbes sint, una tamen primaria, et principalis consenda erat, Metropolitie Ideo dicta est. itidem inferiores reliqua Civitates subiectabantur, ut Civitatis Regiones, sic et inter Ecclesias, et Cathedrales Episcopales, unam scimus primariam, & Metropoliticam esse :* So far is the Office of Lord-Bishops from being of the Institution of Christ, that their Primacy and Supremacy was the result of the designs and contrivements of men to accommodate the state and frame of the Church, to the state and condition of the Government of the Nations.

1. 2. That the Office of Lord Bishops is contrary to express Precepts of Christ in the Scripture ; the truth of which, he that runs may reade in the ensuing Scriptures, *Mat. 20. 25. Mark 10. 42. Luke 22. 25.*

1. *Pet. 5. 3.* the English of, *Vos autem non sic, but ye shall not do so ; Neque ut Dominantis Clericis, not lording it over God's Clergy or Heritage,* an ordinary Reader may easily conclude to be inconsistent with their lordly dignities. Not to multiply Arguments in a matter that others have so largely debated. 2. That Office that is derived from, and is only to be found in the Papacy, is surely Antichristian (if the Pope be the head of Antichrist, this must not be denied) But the Office of Lord

Lord Bishops is derived from, is onely to be found in, the Papacy. Which of the reformed Churches that have separated from the Papacy have retained it? Did the Woman in her flight into the Wilderness carry it along with her? What more absurd, then to run to the persecuting Whore and Beast for an Office of Ministry? and what more evident demonstration of its being an Antichristian office, than its entertainment only by that false Antichristian Church, and its utter rejection and detestation by the true Spouse and Witnesses of Christ in all Ages? What is delivered over to us in this matter by some of them, we shall briefly affix hereunto. Hierome in his Epistle to Eusebius, and in his Commentary upon the Epistle of Titus, professes, *That it is more by Custom than by any Institution of the Lord, that Bishops are become greater than the Elders or Ministers.* Har. of Conf. sect. 2. Tit. 11. So from him do the Churches of Helvetia proclaim, whence they infer (and that truly according to Act. 4. 9.) *That no man by any right can forbid, but that we should return to the old Appointment of God, and rather receive that, than the Custom devised by men.* Wickliff in his answer to King Richard the 2d, citing Mat. 20. 25. & Pet. 5. 3. says, *Lordship and Dominion is plainly forbidden to the Apostles; and darest thou then usurp the same? if thou wilt be a Lord, thou shalt lose thy Apostleship, &c.* The University of Geneva say, [Theses. Genev. 72.] *These Functions following, we hold to be altogether false, and destitute of all true foundation, viz. the Primacy of the Bishop of Rome over all Churches; the Cardinalship, Patriarchship, Archiepiscopalship, and briefly the whole Episcopal degree of Lord Bishops over their fellow Elders.* Marlorat in his Exposition on the Revelation, chap. 17. 3. says, *That Arch-Bishops, Deans, &c. are in office under Antichrist; yea, upon chap. 9. that they are the tails of Antichrist.* Beza saith, *They could not be brought into the Church, until they had driven him out who is the onely Master Christ; and, there is neither holy Scripture, nor Council, nor Ancient Doctors which ever did know such Monsters,* Beza's Confess. Art. 7. C. 14. The Noble Ancient Old-Castle, Lord Cobham, saith, *That the whole Episcopal degree of Lord Bishops over their Fellow-Elders, is altogether false, and destitute of all true foundation — yea, that all other Functions and Offices besides Priests and Deacons are unlawful, as being Sects devised by men destitute of all true Foundation.* To these we might add Hone's Bale upon the Revelation, viz. chap. 17. where he saith, *Canterbury and York are the Beastly Antichrist's Metropolitanans, and Pri-*

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wates ; and upon chap. 13. that Arch-Bishop, Diocesan, Arch-Deacon, Dean, Prebend, Doctor, Parson, Vicar, &c. are very names of Blasphemy : For Offices they are not appointed by the Holy Ghost, nor yet mentioned in the Scripture. Cartwright laies of them, That their functions are not in the Word of God, but of the Earth, new devised Ministries, and such as can do no good : that their Office is the neck of the Popish Hierarchie, come out of the bottomless Pit of Hell. Fenner proclaims them, to be no natural Members of the Body of Christ's Church, as being of humane addition, not born with her, nor grown up with her from the Cradle. The French and Belgick Confession laies, That they pass not a Rush for them. The Church of Geneva, That the Hierarchie is devilish Confusion, established (as it were) in despight of God, and to the mocking and reproach of all Christian Religion. The Seekers of Reformation in Queen Eliza- beths time speak fully hereunto, [2 Ads. to Parl.] We have an Anti-christian and Popish ordering of Priests, strange from the Word of God, never heard of in the Primitive Church, taken out of the Popes shop, to the destruction of Gods Kingdome — The names and offices of Arch-Bishops, Arch-Deacons, Lord-Bishops, &c. are, together with their Government, drawn out of the Popes shop, Antichristian, Devilish, and contrary to the Scriptures : Parsons, Vicars, Parish-Priests, are birds of the same feather, to whom might be added many others.

Object. One stone of offence must be removed out of our way ere we pass on further, it is this : Though Lord Bishops are Antichristian, yet it doth not follow, that the Office and Ministry derived from them is so : For they are also Presbyters, and ordain as Presbyters.

Answ. Give me leave to say, That were not men resolved to say any thing that they might be thought to have somewhat to say, we had not heard of this Objection. For, 1. That they act in the capacity of Presbyters in the matter of Ordination, is false (1.) Contrary to their own avowed principles ; their Lordships think it too great a basement, to be degraded from their Lordly Dignity, to so mean an Office. (2.) Contrary to the known Law of the Land, by which they receive power to act therein, in which they are known and owned only in the capacity of Lord-Bishops. (3.) Contrary to their late practice, whereby they have sufficiently declared the nullity of a Ministerial Office, received from the hands of a Presbyterie, in thrusting out of doors several hundreds of Ministers so ordained. Strange ! that it should be pleaded, they act as Presbyters in the matter of Ordination.

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dination, and yet they themselves judge a *Presbyterian-Ordination* invalid. But 2. What if this should be granted? it would avail nothing, except it can be proved, that they are and act as *Presbyters* of the Institution of Christ, which (these being only in a particular instituted Church of Christ) will never be to the worlds end. Thus far of the third Argument.

C H A P. I V.

A fourth Argument, proving the unlawfulness of bearing the present Ministers of England. A twofold denial of the Offices of Christ, asserted. That the present Ministers deny his Kingly and Prophetical Office, proved from their Non-conformity to the Orders and Ordinances appointed by Christ for his House. Several Institutions of Christ remarked: Their Non-Conformity thereunto, manifested. An Objection answered.

Argument 4.

Those that oppugn or deny any of the Offices of Jesus Christ, are not to be heard, but separated from: but the present Ministers of *England* oppugn and deny some of the Offices of Jesus Christ: Therefore.

Before we come to clear the several parts of this Argument, we shall crave liberty briefly to premise,

First, That there is a twofold denying or oppugning of the Offices of Christ.

1. Verbal and Professional. Such was, and is that of the *Jews*; the *Papists* are not guilty hereof; in words they own, preach up, plead for all the Offices of Christ as much as any: So do also the present Ministers of *England*: This is not then the denial of the Offices of Christ we implead them as guilty of.

2. Real and actual, when persons do that which enwraps in the bowels of it, an impugning and denial of the Offices of Christ. This the *Romanish Synagogue* are eminently guilty of: So are the present Ministers of *England*, as shall (we doubt not) be clearly demonstrated in its proper place.

Secondly, That a Verbal Professional acknowledgement of the Offices of Christ is nothing, when contradicted in practice: This the Apostle avowedly asserts, in respect of the knowledge of God, *Tit. 1. 16. They profess they know God, but in works they deny him: And may*.

may congruently enough be applied to the matter in hand. This, as applied to the Combination and Synagogue of *Rome*, some of themselves have long since acknowledged, Whilst they profess Christ to be King, and submit not to the Laws he hath prescribed in his Word, they make him an Idol, and put a Scepter of reed in his hand : So some of their own.

But I interrogate ; What if a man should with the greatest earnestness profess, and in the height of a confident Spirit aver, That he were Born again of God, Washed, Sanctified in the Blood of Christ, and by the Spirit of the Lord, that he did receive and own Christ as his King and Lawgiver, when I see this man at the same time walking in a way of Rebellion against Christ, in open contempt and defiance of his Laws and Government, subjecting to the Yoak of other Lords and Lawgivers ; Shall his Plea be admitted ? surely no !

Quid verba audiam, cum facta videam.

Tis long since decided by Christ, That *False-Prophets* are to be de-scried, Not by their words (they may speak like Angels, cry *Hail Ma-ster, kif him*, yet be *False Prophets*, yea *Judas-ses* to him) but by their fruits : Let them profess a thousand times over, That they own all the Offices of Christ, if they are in the mean while found in the practise of those things that are inconsistent with the truth of such a Profession, they are really *Deniers* and *Opposers* of the Offices of Christ. This is that then we affirm in this matter.

1. That those that do really oppose any of the Offices of Christ, are not to be heard, but separated from : This carrying a brightnes along with it, that is sufficient to convince all, except such, whose eyes the god of this world hath blinded ; that its original is from God, we shall take for granted will not be denied by a Professing Enlightened People, though otherwise it were easie to multiply Arguments for its demonstration.
2. To oppose Christ in any of his Offices, bespeaks such as are guilty thereof to be *Antichrists*, *1 John 2. 22.* and *4. 2, 3.* *2 John 7.* (of the same mind with us herein is learned *Berza* upon the forecited Scriptures) and none will surely be so inconsiderate (not to say worse) as to assert, It's lawful to attend upon the Ministry of Antichrist.
3. To hear such, is to strengthen and encourage them in that their denial of, and opposition unto, the Offices of Christ ; and thereby become partakers with them in their sin : The thought of which, can not but be grievous to the poor Lambs of Christ. But this will not be denied.

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'Tis the second thing may sound harsh in the ears of some (as did some Sayings of Christ, but if Truth, where God shall give the seeing eye and hearing eare, 'twill be received) *viz.*

2. *That the present Ministers of England do oppose and deny some of the Offices of Christ, viz. His Kingly and Prophetical Office, which we come now to the proof of.*

Argument. I.

Those that hearken not to the Revelation Christ hath made, and as Supreme Lord and Law-giver, hath enjoyned to be observed touching the Orders and Ordinances of his House, deny the Prophetical and Kingly Office of Christ, *Dent. 18. 18. Acts 3. 22. Isa. 9. 6.* But the present Ministers of *England* hearken and conform not to the Revelation Christ hath made touching the Orders and Ordinances of his House : Therefore.

Tis the minor (or second Proposition) that in the thoughts of some is capable of a denial, but the verity thereof shines forth as the Sun in its brightness, in the review of the Orders and Ordinances of the House of Christ appointed by himself ; and the present frame and deportment of the Ministers of *England* with respect thereunto : Which of them have they not made void by their Traditions ? This is that which Christ hath said, (1.) That *all power for the Calling, Institution, Order and Government of his Church, is invested solely in him, as the alone Lord, Sovereign-Ruler, and Head thereof, Mat. 28.19. 1 Tim. 6. 14, 15. John 3. 35. Acts 3. 22. and 5. 31.* Tis upon this foot of account that Christ chargeth his Disciples, not to be called of men *Rabbi*, nor to call any *Father* (*viz.* not to impose their Authority upon any, or suffer themselves to be imposed upon by any in the matters of their God) *Mat. 23. 8, 9, 10.* because *one is their Master and Lord* (*viz. Christ*) Hence also the Apostles lay the weight of their Exhortations upon the Commandment of Christ, *1 Cor. 11. 23. and 14. 37.* proclaim all to be accursed that preach any other Gospel, *Gal. 1. 8.* (yea though Angels from Heaven, should they live and speak as such) charge those to whom they write, *Not to receive any into their houses that bring any other Doctrine* (much more not to receive them as their Teachers) *2 John 10:* yea, the Spirit of the Lord in the close of the last Revelation of his Will, it pleased this great King and Lawgiver, in such a way to give forth ; testifies, *That if any man shall adde unto these things, the Lord shall adde unto him the Plagues that are*

written in his Book, Rev. 22. 18. Do the present Ministers of England conform unto this great Institution? in words indeed they do so: But what meaneth the blessing of the sheep, and lowing of the Oxen in our ears? Do they not own other Lords, Heads and Governors, that have a Law-making power, and would enforce the consciences of the Free-born Subjects of Christ over his Churches, besides him? What doth this less than evidently proclaim their disobedience and rebellion (which is as the sin of Witchcraft) against the KING of Kings, and their rejection of his Scepter and Sovereign Authority over them! But of this more hereafter.

2. This great Prophet and King hath also revealed and proclaimed, That 'tis his Will, that those whom he hath called by his Word, should separate from the world, walk together in particular Societies and Churches, having given up themselves to the Lord and one another according to the Will of God, for their mutual Edification and comfort in the Lord. The truth of this Sovereign Institution of Christ, he that runs may reade in the Scriptures hereunto annexed, 1 Cor. 1. 2. and 5. 12. 2 Cor. 6. 17. Rev. 18. 4. John 15. 19. and 17. 6. Acts 2. 40. and 19. 9. Phil. 1. 5. Act. 2. 41. and 17. 4. 2 Cor. 8. 5. with many more. In the proof of this matter we might be copious, but that we study brevity: The diligent Reader knows where to find this theme, at large treated of by learned Ainsworth, Bartlet, Cotten, Rogers, &c. How do the Ministers of England acquit themselves, in respect of this Solemn Appointment of the Lord? alas! who sees not that they are in their practice at open defiance herewith, have it in derision and contempt, making no difference betwixt the Holy and Prophane, admitting persons led captive by the Devil at his will, that openly blaspheme the Spirit of the Lord, and deride its effectual operation in the consciences of men, into their Society? Are any too vile (except such as truly fear God, and desire to press after Holiness) to be admitted by them into their Communion? Is not their Church-State (so unlike is it to the Institution of Christ) a very Babel, a Den of Dragons, and Hold of Unclean-Beasts?

3. That he hath entrusted them, so called and united together, with Power, and given them Rules for the due and right exerting thereof, for the carrying on the Worship of his House, to chuse Officers over them to act in the Holy Things of God for and to them (of which more shall be spoken in its proper place) to admit Members, excommunicate

nicate Offenders, &c. all which we find shining forth in brightness: in the ensuing Scriptures, *Act. 1. 23.* and *6.3,5.* and *14.23. 2 Cor. 8. 19.* *Mat. 18. 17.* *1 Cor. 5.4.* Do the present Ministers of England conform unto this Institution of Christ? nothing less; is there any thing like this in the whole oeconomie invented and practised by them? do they not to the utmost of their power, labour to break this Bond of Christ asunder, cast away this Cord from them, by stirring up the Magistrate to persecute by Fines, Imprisonments, Banishment, &c. the precious People of the Lord, that desire to be found in the practice of this Law of Christ, branding them with the odious names of *Phanaticks, Sectaries, Schismaticks, &c.*

4. That the Officers of his appointment are only such as these, *Pastors, Teachers, Elders, Deacons, Widows or Helpers:* Who as they are in one particular Congregation, so they have not any Lordship or lordly Authority over each other, being all Brethren, *Ephes. 4. 11. Rom. 12. 7.* and *16. 1. 1 Cor. 12. 28. Phil. 1. 1. 1 Pet. 5. 1, 2, 3. Act. 6. 5. and 15. 2. and 20. 17. and 28. 21, 28. 1 Tim. 3 chap. and 5. 9, 10, 17.* This Law of Christ so clearly revealed in the Scripture, they are so far from subjecting to, that they have neither the name nor thing required by him therein. Set up other Officers and Offices, as if in open contempt and defiance of his Authority; of which it may righteously be said, *He did at no time command them, neither did it ever enter into his heart, so to do.*

5. That these Officers be chosen by the common Suffrage of the Church of Christ, and solemnly set apart by Fasting and Prayer, this is evidently comprised in the ensuing Scriptures, *Acts 1. 15.* and *6. 1, 2, 3, 5.* and *14. 23.* and *1. 23, 26.* and *9. 26, 27.* In conformity whereunto, we find the Saints for many centuries of years after Christ, in the peaceable possession of this their Priviledge and Right.

Clemens in his Epistle to the Church of Corinth, p. 57. saith, *Our Apostles also knew by our Lord Jesus Christ, that contention will be about the name of Episcopal-Charge: Therefore for this reason, having received a full predetermined, they constituted such as were forenominated, and in their instructive distribution delivered; that if they were negligent, other aproved men should receive their ministrations, being ordained by them, or in the mean time by other choice men, all the Church consenting thereto.* Yea afterwards,

Let some one among you, Ingenious, Merciful, filled with Love, speak, if through

through me Faktion, and Contention, Schismas, I will depart : Of which if you are willing, I return and will do the things appointed by the Multitude. Wherein he fully asserts the Priviledge of the Church or People of Christ we are pleading for. And afterwards, during the reign of Antichrist, Christ hath not left himself without a Witnes, nor his People without Champions to plead their Right in this matter. To instance but in a few : That lively Witnes of Christ Martin Luther loudly proclaims, *that the voice of the People ought not to be severed from the chusing of Ecclesiastical persons* : And long before him, Cyprian (who lived about two hundred sixty years after Christ) sayes, *Plebs absque quens, &c. The People that obey the commands of God, and fear him, ought to separate themselves from a wicked Pastor, seeing the People themselves chiefly, have either power to choose Pastors that are worthy, or to refuse those that be unworthy*, Cypr. Epist. 68. and tells us plainly, *That this is bottom'd upon the Authority of God* : *That that is a just and lawful Ordination which is tryed by the judgment and voice of all, viz. that fear and obey God.* Of the same mind long after, was Francis Lampard, the companion of Luther in Germany, in the Preface of his Book, entituled, *The Sum of Christianity*, who sayes, *Verily every Parish ought to have his proper Bishop, the which should be chosen by the People, and confirmed by the Commonalty of every Parish, who if they sworne are free or tittle from the Doctrine of the Gospel of the Kingdom, ought to be deposed by the People ; and others more fit, to be elected by them.* And in chap. 5. of the said Book, he professes, *That 'tis the most grievous crime, and by no means to be suffered, that many children of perdition do deprive the People of God of their just Right and Title, viz. to chuse them a Pastor.* Peter Martyr in his common places, refers the chusing and election of Ministers to the People as their undoubted Right: To whom we may joyn Mr. Bullinger, who sayes, *That the Apostles exercised not Tyranny in the Church, in ordaining Ministers without the consent of the People.* Bullin. Decad. 5. Serm. 4. Tit. 1. 1 Tim. 5. Gualter also upon *Acts 1. 25.* saith, *That those that profess the Gospel handle the matter as evil, as the Monks and Popish Bishops, in that they restore not again to the Church the liberty of chusing Ministers, which by Tyranny they took from them.* Of the same mind is Zanebio, Calvin, Beza, Daneus, Tilenus, Tyndall (the Martyr) with many others, as Mr. Fox, Cartwright, Mr. Jacob, &c. We cannot omit the famous Case of the United Brethren of Bohemia, who concluding the whole Papacy to be purely Antichristian,

fian; could not allow of the Ordination of their Ministers by any in communion with it, and yet being perswaded of a necessity of continuing that Ordinance in a way of succession, send some to the Greek and Armenian Churches ; who returning with dissatisfaction, they thereupon commit themselves and their cause to God, and chuse Elders from amongst themselves, and by Fasting and Prayer solemnly set them apart to the work of the Preaching of the Gospel. To these many more might be added. The practice pleaded for (as is evident) is as antient as the dayes of the Apostles, and the first election of ordinary New-Testament Officers, continued in the Church till after the dayes of *Constantine*, when Pride and Tyranny soon brought all things into horrible confusion, upon the pretext of Decency and Order ; yet in the worst of times have the Witnesses of Christ born their Testimony hereunto. What say our Reverend Fathers and Ministers of the Church of *England* to these things ? have they not an equal respect to this Appointment of Christ, as to those before instanc'd in ? is there any thing like it almost, practised by them, in this great concern, of separating persons for the preaching of the Gospel of Christ ? is not the liberty of the *Bretbren* and Churches of Christ, as much as lies in them, wholly disannulled, and broken by them ? have they any such call to the Ministry ? do they at all value or esteem of it ? are they in the practice of the Primitive Church, or of the Reformed Churches of this day, in this matter ? is not the print of the feet of the old Strumpet of *Rome*, the bloody Persecutor of the Saints, the cunning Devisor of a new self-invented and whorish Worship, to be soley found in the paths, they are in this matter traversing ? and can such be accounted as the subjects of the Kingdom of Christ, and the real owners of his Authority and Power ? To these, many other Institutions of Christ may be added, which they subject not to. What, should I mention

6. That Royal Command of our Sovereign King and Lawgiver, (which the profound, self-philosophically wise, but indeed foolish and unlearned Doctors of this day, wrest, to the countenancing of the disorders and confusion of Antichriit (darkness so gross that it may be felt) that *all things be done decently and in order*, 1 Cor. 14.40. viz. that the Saints may prophesie one by one, and ought to admonish, exhort, and build up one another in their most holy Faith. Rom. 8. 26. & 12.6. 1 Cor. 4.17. & 5.4. & 11.23. Ephes. 4.7,13,12. 1 Tim. 2.1. & 3.

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& 3.13. *Jude* 20. *1 Cor.* 12.7, 11. *Mat.* 25. 24. *1 Pet.* 4. 10, 13.
1 Cor. 12.15. & 14. 12, 24. *Ephes.* 4.3, 7, 15, 16. *Act.* 2. 42. *Rom.*
15. 14. *Eph.* 5. 19. *Col.* 3. 16. *1 Thess.* 5. 14. *2 Thess.* 3. 15. *Heb.* 3.
13. to which might be added the frequent examples of the Saints,
in the Old and New-Testament, *2 Chron.* 17.7, 8, 9. *Job* 2. 11. *Mat.*
3. 16. *Luke* 4. 16. *Act.* 13. 15. *1 Cor.* 14. 24 to 34. and the practice
of the Primitive-Church, as witness *Origen* (in his Epist. to *Celsus*.)
Tertullian (in his *Apology*) *Justin Martyr* (in his *Apology*) and
many others. Yes,

7. What, should I mention that grand Institution of this Sovereign Lord and Lawgiver, that nothing be offered up to the Father, but what is of his own prescription (Divine and Spiritual, without affectation of Legal shadows, (*Job*. 4.24.) of worldly pomp, or carnal excellency, *2 Cor.* 1.12. & 2.17. *1 Cor.* 2. 12. & 6. 13.) *1 Cor.* 12. 28. *Isa.* 33.22. *Jam.* 4. 12. *Mat.* 15.6,9. *Heb.* 8.5. *1 King.* 13.33.
& 12.33. *Jer.* 7.31. *Numb.* 15.39. *Deut.* 12. 1, 4, 31. It's evident
the present Ministers of *England* conform not to the Orders and Ordinances,
Christ, as the great Prophet and Lawgiver to his People, hath
appointed them to walk by ; and therefore really disown the Kingly
and Prophetic Office of Christ.

But perhaps to these things, some may say, *These are but small matters, good men differ amongst themselves herein.*

To which we answer,

1. That they are part of the Instituted Worship of God : the Orders he hath left his Children to conform to, hath already been proved : to say, that any part of the instituted Worship of Christ, *is a small matter*, is no small derogation to the Wisdom of the Lawgiver that gave it forth.

2. What if it should appear, that as *small* as these things seem to be, they are the *great Grounds* of the late Controversies of God, pleaded with Fire and Sword in most of the *European Kingdoms*? this may perhaps a little stay sober persons from so rash a conclusion, that these are *small matters* : A serious review of the late Contests of God in the Nations, with the consideration of the Grounds and Rise of them, will to persons of sobriety, sufficiently evince the truth of the Suggestion.

3. As *small matters* as these have been severely punished by the Lord : he is a jealous God, and stands upon *Punishment's* (if I may so call

call them) in his Worship ; hence is that expression, *You cannot serve the Lord, for he is a jealous God*, Josh. 24.19. What should I mention the case of *Uzziah*, 2 Chr. 26. 16. of *Corah, Dathan and Abiram*, Numb. 16. of *Uzziah*, whose sin lay merely in, whose judgment was singly upon this foot of account, his not seeking the Lord after the due order, 1 Chron. 15. 13. God commands that when the Ark was removed, it should be covered by the Priests, that no hand touch it, that it be carried upon mens shoulders, Numb. 4. 11, 15. which Order was violated, when they brought it from the house of *Abinadab*, 'twas Uncovered, and upon a Cart, after the manner of the Egyptians, 1 Sam. 8. 7. for which breach of Order *Uzziah* is struck dead.

4. As small matters as these, when once commanded by the Lord, are of that force, as not only to deface the well-being, but to overturn the true-being of the Worship of God. Take one pregnant instance herein. The Lord commanded the *Israelites* by *Moses*, to bring their Sacrifices to the place that he should chuse, and offer them there ; which in itself was but a circumstance of place ; yet all the Sacrifices offered elsewhere, were a stink in the nostrils of God, and not accounted by him as any Worship performed unto him.

5. But the Objection is altogether impertinent ; we are not debating the greatness of the sin, but the truth of what is charged upon the present Ministers of *England* : what we have mentioned, are either the Appointments of Christ, or they are not ; if they are, (as hath been proved) the present Ministers conform to them, or they do not ; if they do not (as nothing more sure) they conform not to the Orders and Ordinances Christ hath left his People to walk by, (which is the thing in debate) and therefore really deny his Kingly and Propheticall Office.

As for what is added, *that good men differ amongst themselves in this matter*, it's of no more weight than what went before : for, 1. 'Tis not at all to the business in hand. 2. 'Tis possible good men may for a while do that which really enwraps in the bowels of it a denial of the Offices of Christ. We shall not deny but some of the Ministers of *England* may be so in the account of God. 3. That good men differ, is an Argument of their Ignorance and Darkness, which though, in some cases it excuses *a tanto*, yet not *a toto* ; it may alter the degree, never the nature of the sin. 4. 'Tis false, that good men preferring

sing after Reformation, and the restitution of the Worship of God according to the Primitive Pattern, do differ touching the substance of the things instanc'd in : Were but the pride and passion of mens spirits a little more allaied ; and they disentangled more from their selfish interests, a greater harmony would appear amongst them in these matters. But sly, as was said, The particulars instanc'd in, are commanded by Christ, or they are not ; if they are (as hath been proved) doth it in the least discharge persons that conform not to them, from the charge they are impled as guilty, viz. Non-conformity to the Laws of Christ ; that good men differ in these matters (i. e. Some good men transgres the Laws of Christ, which is sure no part of their goodness, nor any warrant to justifie me, in the doing of what may strengthen their hands in such a Non-conformity)

C H A P. V.

A second Argument demonstrating, that the present Ministers of England deny the Prophetical and Kingly Office of Christ. That they own, submit and subscribe to Orders and Ordinances that are not of Christ's revealing, proved by the induction of 14 Particulars. An Objection answered. That they own Laws and Institutions, contrary to the Institutions of Christ, proved, by the induction of 10 Particulars. A 3d Argument, proving their denial of the Offices of Christ, produced. That there is no other Head of the Church but Christ, proved. Objections answered.

THAT the Ministers of *England* deny the Kingly and Prophetical Offices of Christ, and therefore are not to be heard, but separated from, hath been asserted, and by one Argument, proved, in the foregoing Chapter: To the further evidence whereof, a few things more are to be offered in this.

Argument 2.

Those who own, submit and subscribe to Orders and Ordinances which not only, are not of Christ's revealing, but contrary thereunto, do really deny, and oppose the Prophetical and Kingly Office of Christ. But the present Ministers of *England* do own, submit and subscribe to Orders and Ordinances, that are not only, not of Christ's revealing, but contrary thereunto : Therefore.

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The *major* (or first Proposition) is beyond exception : If an owning, submitting and subscribing to Orders, and Ordinances, that are not only, not of Christ's revealing, but contrary therunto, be not a denial of his Kingly and Propheticall Office, I must profess, I know not what is. Suppose the Chief Magistrate or Magistrates of a Nation should give forth a Declaration of their will, touching this, or that other concern, were not persons Non-conformity therunto (supposing it to be what lies within the verge of their Authority, and power to command, and may righteously be exacted of them, whose Conformity is thereunto required) a silent opposition of their Authority, but should any presume to give forth Laws of their own, without the least stamp of Authority upon them, yea contrary unto the Statutes and Declarations of their Governours, would not all conclude that these persons and their Abettors were guilty of Rebellion against their Rulers, and did really deny the lawfulness of their Authority ? This is the present case, if men shall be found traversing paths, in the possession and practice of Orders and Constitutions that are forreign to the Edicts of Christ, yea contrary thereto, shall we not as rationally conclude that these persons are really opposers of his Sovereign Authority and Government ? doubtless so !

'Tis the *minor* (or second Proposition) that may be under suspition amongst some, viz. That the present Ministers of *England* (the very best of them) do own, submit and subscribe to Orders and Ordinances, that are not only, not of Christ's revealing, but contrary thereto : In which two things are incumbent upon us to prove.

1. That the present Ministers of *England* do own, submit and subscribe to Orders and Ordinances, that are not of Christ's revealing. This being a charge, as to matter of Fact; the production of a few Particulars, that lie near at hand, for its confirmation, will give it a speedy dispatch:

1. They own, submit and subscribe to the Orders and Offices, of Archbishops, Bishops, Deans, Arch-
Deacons, with many others appertaining unto this *Hierarchie*, as Orders needful and necessary in the Church of Christ, and promise subjection and obedience unto them. *Eccles. Canons.* *Can. 7.*

2. They own, and submit (*Can. 4.*) to a Liturgy, or Prescript form of Worship, devised by men, and imposed solely by their Authority, to which they tie themselves, neither diminishing, nor ad-

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ding any thing in the matter or form thereof.

3. They own, submit, &c engage to conform to all the Ordens, Rites and Ceremonies prescribed in the said Book of Common-Prayer, (Can. 36.) such as bowing at the Name of JESUS, using the Cross in Baptism, kneeling at the Lord's Supper (which though we do not, some would say, smells very strong of the Popish Leaven, and is but one peg beneath the adoration of their Bredon-god) wearing the Surplice, &c.

4. They own that the Office of a Deacon is the first step or degree to the Ministry, (Can. 32. 36.) to which they are to submit and subscribe, before they are made Priests.

5. That no person be admitted to expound the Scripture, though judged worthy of the Cure of Souls (as they speak, Can. 49.) without License from the Bishop thereunto.

6. That there be some lawful Ministers, which are no Preachers, (Can. 49. 57.)

7. That these unpreaching Ministers (Can. 57.) may lawfully administer the Ordinances of Baptisme and the Lord's Supper.

8. That persons refusing to have their Children Baptised, by such dumb Ministers, or receive the Communion from them, worthily deserve Excommunication if they shall persist herein, (Can. 57.)

9. That Confirmation by Diocesan Bishops, is an Ordinance of God. (Can. 60.)

10. That it appertains to the Office of Ministers to Marry. (Can. 62.)

11. That the Bishop of the Diocese may lawfully for a while, suspend a Minister from his Ministry, for refusing to Bury the Dead. Can. 68.

12. That 'tis not lawful for Ministers to preach or administer the Communion in private houses, except in times of necessity. Can. 71.

13. That no Minister may lawfully appoint or keep any solemn private Fast, or be wittingly present at any of them, nor hold any meetings for Sermons, in market Towns or other places; which if he do, and persevere therein, he may lawfully be deposed from his Ministry. (Can. 72.)

14. That Ministers ought to be distinguished by their Vestments and Apparel, as Gowns, Hoods, Tippets, Square-Caps, and in their journeys, Cloaks with sleeves (called Priests Cloaks. Can. 74.) with many more that might be added, to which the Ministers of England are to subscribe, and own as agreeable to the Word of God, before their admission into the Ministry according to the 38th Canon Ecclesiastical. Are any of these Ordinances and Constitutions of the appointment of Christ?

Christ? when, or where were they instituted by him? that these are posts set by the Lord's posts, and thresholds by his thresholds, (of which the Lord complains, *Ezek. 43. 8.*) who sees not? That the present Ministers of England do conform and subscribe hereunto, cannot be denied, and thence an owning subscribing and submitting to Orders and Constitutions that are not of Christ's appointment, is evidently evinced.

Object. If it be said, *That though these Canons, and Constitutions owned by the Ministers of England, be not ~~posts~~, to be found in the Scripture of the Institution of Christ in so many words, yet by consequence they may rationally be deduced from thence: As where it is commanded, That all things be done decently and in order, 1 Cor. 14. 40. which 'tis the duty of the Church to make Rules and Constitutions about, which when it hath done, it is the duty of every Son thereof, to own, or subject to; without questioning its Authority.*

Ans. That there is any thing of moment in this Objection, though their *Achilles* in this matter, and that which they are upon every turn producing, is easily demonstrated. The whole of it being built upon as uncertain principles, yea upon as notoriously false suppositions, as ever objection in so weighty a case was built upon.

1. 'Tis supposed, that Christ hath not determined in the Scripture, how the Affairs of his House should be managed with decency and order, as well as commanded that they be so; which is, 1. No small derogation to the perfection of the Scriptures. 2. To the Wisdom and Faithfulness of Christ, debasing of him herein, below Moses, though the Scripture in this respect prefers him before him. 3. Diametrically opposite to the Scripture instanc'd in, which stands as a two-edged Sword to cut the throat of their cause, in its approaches thereto for shelter: Of which take this brief account; The Apostle having in the beginning of the chapter, prest the Church of Corinth, to follow after Spiritual Gifts, but especially that they might prophecy; the liberty of the Saints therein being fully asserted, and several directions thereabout given, he condemns their disorderly practise, in respect of this important Duty and Priviledge, ver. 26. and gives direction touching its regular performance; and this he doth, first, generally, ver. 26. *Let all things be done to edifying,* which with a little alteration he re-presses, ver. 40. *Let all things be done decently and in order.* Secondly, Particularly, by telling them
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how they ought to manage this affair, is a way of Decency, Order and Edification; wherein several Rules are comprised, too long to be here insisted on, as in cases of speaking in an unknown Tongue, ver. 27, 28. of prophesying by two or three, ver. 29, 30. of the duties of Women with respect thereunto, ver. 34, 35. that from hence a power invested in the Church for the binding of the consciences of men, touching ceremonies in Worship, should be regularly deduced, is the first-born of improbabilities and absurdities. 1. Paul speaking by an infallible Spirit of Prophecy, advises the Church of Corinth, that all things be done decently and in order; therefore persons that have not, pretend not to such a Spirit, may of their own heads bind our consciences by Laws and Rules of their own in the service of God. 2. Paul doth not only tell them, that all things ought to be done decently and in order, but discovers to them, wherein that Decency and Order lies; therefore the Church hath power to determine in this matter, are such Non sequiturs as will not in haste be made good. But let this be granted, suppose that 'tis the privilege and duty of the Church to make Laws and Constitutions, for the binding of the consciences of men in matters of Decency and Order; this Church herein is bounded by the Scripture, or it is not: If it be bounded by the Scripture, then when it hath no prescription therein, for its commands, its not to be obeyed, and so we are where we were before, that Decency and Order is to be determined by the Scripture: If it be not bounded thereby, then whatever Ceremonies it introduceth,

† Learned Maccovius in loc. com.
cap. 83. p. 851. sayes, *Leges secundum quas judicare debent rectores Ecclesie sunt leges in verbo Dei prescripta.* The Laws he tells you which the Governors of the Church are to judge, are such as are prescribed in the Word of G O D.

not directly contrary thereto, they must be subjected to; which how fair an infer it is to the whole Farago of Popish Inventions, who fees not? yet were this also yielded them, they were never a jot nearer the mark aimed at, except it can be proved, that supposing a power of introducing Ceremonies to be invested in the Church, thence a power for the institution of new Orders and Ordinances, the introducing of Heathenish, Jewish and superstitious practices in the Worship of God, may be evinced: And yet should all this be yielded them, none of which will they be able to prove to the

the worlds end ; how will they manifest, these Lordly Commands and Constitutions are the Constitutions of a truly-constituted Church of Christ, (a strong supposition hereof is the ~~repro~~ & ~~judg~~ of the present Objection;) and yet fail they in the making good their ground herein : who sees not that their plea hitherto impleaded, sinks of it self ? what is it then they mean by the Church, whose ~~every~~ ~~so~~ we are without disputing to subject to ? is it the National Church of *England* ? But where find they any National-Church of the institution of Christ, in the Oeconomic of the Gospel ? how prove they that the Church of *England* is so ? Yet should this also be granted, where are the Constitutions and Laws of this Church, that we may pay the homage to them as is meet ? when was it assembled in ~~one~~ ~~one~~ in the same place together, in its several Members freely to debate, (*1 Cor. 11. 20. & 14. 23.*) and determine what Laws and Constitutions were fit to be observed by them ? If it be said, That this is not requisit, it is enough that it be assembled in its several Officers, or such as shall be chosen by their Officers, whose Laws every Member is bound to be obedient to. We answer, But these Officers are the Church, or they are not ; if they are not (as there is nothing more sure) I owe no subjection to their Laws or Constitutions, it being pleaded that 'tis the Church that hath only power in this matter : if they are the Church, let them by one Scripture prove they are so ; or, where the true Officers of a true Church are so called, and as *Nomus* saith out of *Neivius* to them,

+ *Maccovius in loc. com. ap-*
pend. de Adi. p. 861. fayes,
Conditio tertia qua requiritur
in adiaphoritis est hoc, quod hoc
nou debent introduci in Ec-
clesiam, nisi communis consensu
Ecclesie, Act^s 15. Things in-
different, he tells you, ought
not to be introduced into the
Church, but by the common
consent thereof, according to
Act^s 15.

Dum virgo fidelis ero.

Yet except this also be yeilded them, there is nothing of moment in the Objection produced : It remaineth therefore that the present Ministers of *England*, submit, own, and subscribe to, Laws and Constitutions, that are not, in any sense, of Christ's revealing, and therefore oppose the Kingly & Propheticall Office of Christ. But this is not all.

2dly. The present Ministers of *England* do own, submit, and subscribe to Laws, Constitutions and Ordinances, that are contrary to

the Revelation of Christ, whence an opposition to the Kingly and Prophetical Office of Christ may rationally be concluded. This also by the induction of a few particular instances, will be evinced beyond exception.

They own and acknowledge,

1. That there may be other Arch-Bishops, and Lord-Bishops in the Church of Christ, besides himself : which is contrary to *1 Pet. 5.3. 1 Cor. 12.5. Eph. 4.5. Heb. 3.1. Luk. 22.25,26.*

2. That men may, and ought to be made Ministers, only by these Lord-Bishops : which is contrary to *Heb. 5.4. Job. 10.1,7. & 13. 20. & 14.6. Act. 14.23.* with *6. 3,5.*

3. That Prelates, their Chancellors and Officers, have power from Christ to cast out of the Church of God ; contrary to *Mat. 18. 16, 17. 1 Cor. 5.4.*

4. That the Office of Suffragans, Deans, Canons, Petty-Canons, Prebendaries, Queristers, Organists, Arch-deacons, Commissaries, Officials, Parsons, Vicars and Curats, are lawful and necessary to be had in the Church : evidently contrary to *1 Cor. 12. 18, 28. Rom. 12.7. Eph. 4. 11.* The Officers instituted by Christ are sufficient for the edification and perfecting of the Saints, till they all come unto a perfect man, unto the measure of the stature of the fulness of Christ, *ver. 12, 13.* in what sense the fore-mentioned, being not one of them of the institution of Christ, may be owned as lawful or necessary, without an high contempt of the Wisdom and Sovereignty of Christ, cannot by such dull persons, as my self, be conjectured. That any others see them any way useful to the Church of Christ, may be imputed to such a sharp-fightedness as was that of *Caius Caligula*, to whom, when he enquired of *Vitellius*, whether he saw him not imbracing the Moon ? 'twas answered,

Solis (Domine) vobis Deus licet se invicem videre:

5. That the Office of Deacons in the Church, is to be employed in publick Praying, Administration of Baptism, and Preaching, if licensed by the Bishop thereunto. Contrary to *Act. 6.2. Eph. 4.11.*

6. That the Ordinance of *Breaking-Bread*; or the *Sacrament of the Lords Supper*, may be administered to one alone ; as to a sick-man ready to dye : which is diametrically opposit to the nature and institution of that Ordinance, *1 Cor. 10.16. & 11. 33. Mat. 26. 26. Act. 2. 42. & 20.7.*

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7. That a prescript form of words in Prayer, a ceremonious, pompos Worship, devised by Man, and abused to Idolatry, is according to the will of God, and may lawfully be used under the New-Testament-dispensation; contrary to *Mat. 15. 9. & 28. 20. John 4. 23. Deut. 12. 32. Jer. 51. 26. Rom. 8. 26. 1 Cor. 14. 15.*

8. That wicked and ungodly persons, and their Seed, are lawfull Members of the Church, and if they consent not willingly to be so, they may be compell'd thereunto: contrary to *Psal. 110. 3. Act. 2. 40. 41. 47. & 19. 9. 2 Cor. 6. 14. 17. & 9. 13.*

9. That Women may administer the *Sacrament of Baptism*: contrary to *1 Cor. 14. 34. 1 Tim. 2. 12. Matth. 28. 18, 19, 20. Ephes. 4. 11.*

10. *That the Lord's Supper is to be received kneeling*, which is directly opposit to the practice of Christ, in the first institution thereof, *Mark 14. 18, 22, 23.* and positive precept, as being what hath an appearance of evil in it (being a gesture used by the Papists in the adoration of their *Breaden-god*) *1 Thes. 5. 22.* as also to the practise of the Churches of Christ for several hundred years after, to the time of the invention and introduction of the Popish *Breaden-god*. Not to mention its contrariety to the judgment and practise of most of the reformed Churches (if not all) at this day. What should I mention the Constitutions and Canons before pointed to, wherein 'tis forbidden to any to preach, not licensed by the Bishops thereunto, to Marry, or eat Flesh at certain times, with many more of the like nature; all directly contrary to the Sovereign Edicts of Christ, and some of them evident characters of the last dayes Apostates, *1 Tim. 4. 3. from whom* Saints are warned by the Lord, *to turn aside*, ver. 5. These we have produced, carry an undeniable evidence with them, that the present Ministers of *England* do own, submit and subscribe to Orders and Ordinances, that are contrary to the revelation of Christ, and therefore deny his Propheticall and Kingly Office. To all that hath hitherto been offered in this matter, we shall yet adde, as a further demonstration of the truth we are in the disquisition of,

Argument. 3.

Those that acknowledge another Head over the Church beside Christ, deny his Propheticall and Kingly Office: but the present Ministers of *England* do own and acknowledge another Head over the Church beside Christ: Therefore.

If the assertion of another King in *England*, that as the Head thereof, hath power of making and giving forth Laws to the free-born subjects therein, be a denial of his Kingly Authority (as no doubt it is) the *major* (or first Proposition) cannot be denied. If Christ be the alone King of his Church (as such) he is its alone Head & Lawgiver: If he hath not by any Statute-Law established, any other Headship in and over his Church, to act in the holy things of God, from and under him, besides himself; who sees not the assertion of such an Headship, carries with it a contempt and denial of his Authority? if there be any such Headship of the institution of Christ, let us know when and where it was instituted; whether such a Dominion and Sovereignty over the Subjects of his Kingdom, with respect to Worship, be granted by them to any of the Sons of men, absolutely, or conditionally: if the first, then must the Church (it seems) be governed by persons, casting off the Yoak of Christ, trampling upon his Royal Commands and Edicts: for so it's possible, it may fall out those that attain this Headship may do; as it's evident many Popes of *Rome* (the great Pretenders hereunto) have done. If the second, let one *ira* be produced from the Scripture, of the institution of such an Headship, with the conditions annexed thereunto, and we shall be so far from denying of it, that we shall chearfully pay, whatever respect, homage, or duty by the Laws of God or man, may righteously be expected from us. But this will not, we humbly conceive, in hatt be performed; and that because,

1. The Scripture makes mention of no other Head, in, and over the Church, but Christ, *Eph.* 1. 22. & 5. 23, 29. *2 Cor.* 11. 2.

2. If there be any other Head, he must be either within, or without the Church: The latter will not be affirmed; Christ had not sure so little respect unto his Flock, as to appoint Wolves and Lions to be their Governours and Guides in matters Ecclesiastical, nor can the former; for all in the Church, are Brethren, have no dominion or authority over each others Faith or Conscience, *Luke* 22. 25.

3. If any other be Head of the Church but Christ, then is the Church the Body of some others, besides Christ; but this is absurd, and false, not to say impious and blasphemous.

4. There was no Head of the Church in the Apostles dayes, but Christ.

5. If any be Head of the Church beside Christ, they either have their

their Headship, from an original right seated in themselves, or by donation from Christ. To assert the first, were no less than blasphemy; if the second, let them shew, when, and where, and how they came to be invested in such a right, and this controverſie will be at an end.

6. He that is asserted in Scripture to be the Head of the Church, is said to govern, feed, and nourish it to Eternal life; is her Spouse and Husband, 2 Cor. xii. 2. In which ſense, none of the ſons of men, one or other, can be the Head thereof; and yet of any other Head, the Scripture is wholly ſilent. But of this matter thus far. It cannot by any sober person be denied, but an owing of a viſible Head over the Church, having power of making and giving forth Laws, with reſpect to Worſhip, (ſuch an Headship not being of the Institution of Christ) muſt needs be a denial of his Sovereign Authority and Power. That the preſent Miſters of *England* do own and submit to ſuch an Headship, is undeniablie: witness their Subscription, Oath, Conformity in Worſhip, to Laws and Edicts, made and given forth by the ſons of men, as Heads and Governours of the Church; which are not onely forraign to, but (as hath been already demonſtrated) lift up themſelves in opposition againſt the Royal Institutions of Christ. This being matter of fact, the Individuals charged herewith, muſt either acquit themſelves, by a denial of what they are impleaded as guilty, or prove that what they do, is not criminous, but lawful to be done. The former being too notoriousli known to admit of a denial: 'tis the latter muſt be iuſtified on: what is therei offered, is nextly to be conſidered. This is that ſome ſay,

Obj. 1. *That they acknowledge another Head beſides Christ, cannot indeed be denied: but the Headship owned and acknowledged by them, is an Headship only under Christ.* To which we anſwer:

Anſw. 1. But this Headship is either of Christ's Appointment, or 'tis not; if it be, let it be ſhewn where it was iuſtituted by him, and (as we ſaid) this controverſie is at an end: if it be not, the Assertion of ſuch an Headship, even in ſubordination to Christ over his Churches as ſuch, hinders not but persons owing, ſubmitting thereto, are guilty of deaying the Kingly Office of Christ. 2. The Headship pleaded for by the Church of *Rome* is no other. 3. 'Tis not ſo as is pretended, they own an Headship that is not in all things ſubordinate to Christ, having a Law-making and Law-giving Power touching Institutions of Worſhip, that never came into his heart, are flatly againſt:

against his Appointments, as hath been proved. 4. One Head in subordination to another, doth as really make the Body a Monster, as two heads conjoined. If it be said,

Obj. 2. *That the Kings of Israel were the Heads, successively, of the then Church; and therefore a visible Headship over the Churches of Christ, in the New-Testament is lawful.*

We answer, 1. That betwixt the Oeconomy of the Law and Gospel, there is a vast disproportion; many things were lawful in that day, which to do, or subject to now, were no less than a denial of Christ come in the flesh. 2. The Kings of *Israel* were Types of Christ. 3. That the Kings of *Israel* were Heads of the Church, is false. God was its alone Head and King. Hence their Historian saith, their Government was *Concordia*, and when they would needs choose a King, God said, *they rejected him*, to whom even, as to their Political Head, a Sicle was paid yearly as a Tribute, called, *The Sicle of the Sanctuary*. True indeed, as they were a Political Body, they had visible Political Governours, who when they ceased, their Polity was at an end; but that these had any Headship over them, to make any Laws, introduce Constitutions of their own framing in matters relating to Worship, will never be proved.

C H A P. VI.

A fifth Argument against hearing of the present Ministers of England, advanced. That they have the characters of false Prophets upon them, manifested in 15 Particulars.

Argument 5.

Those who have the characters and properties of *false Prophets* and *Priests* upon them, are not to be heard, but separated from: But the present Ministers of *England* have the characters and properties of *false Prophets* and *Priests* upon them. Therefore.

The *major* (or first Proposition) stands upon too firm a *basis*, to be quickly removed: nor will any attempt so to do, Christ having charged his to beware of such, *Mat. 7. 15.* to take heed that none deceive them, *Mat. 24. 4, 5, 23, 24, 25.* not to believe every spirit, but to try the spirits, because many *false Prophets* are gone out in the world, *1 Joh. 4. 1.* not to receive such into their houses, *2 John. 10, 11.* to watch against them, *Act. 20. 29, 30, 31.* with much more that might be said (if needful) for its confirmation, is a sufficient evidence

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of the truth thereof. But herein the parties litigant are at a perfect agreement.

'Tis the *minor* Proposition that is judged by some to come short of a sufficient subtraction, *viz.* That the present Ministers of *England* have the properties and characters of false Prophets and Priests upon them. This we doubt not, by a serious observation of the characters are given of such in the Scriptures by the Holy-Ghost, will to any ordinary understanding be made exceeding perspicuous and evident. The signal Characters of whom are,

1. *That they run before they are sent*, Jer. 23. 21. That a Mission from the Lord is of the essence of a lawful Ministry, that whoever wants such a Mission, is no Officer of Christ, but a false Prophet, and Minister of Antichrist, may hence rationally, at least by way of analogy, be deduced, is evident. Which also exactly accords with what is asserted by the Apostle, Rom. 10. 15. That the present Ministers of *England* want such a Mission, hath already been demonstrated, and we shall not *actum agere*. In a word, when it shall be proved, that they have received their Authority from Christ, either immediately or mediately, from any rightly constituted Church of Christ, or by succession from the Church in the Wilderness, we shall acknowledge them to be the Ministers of Christ, and look upon our selves as obliged to pay them all the honour and duty, that as such, we are charged in Scripture to do : But if they have nothing else to plead for themselves but what is usually instanced in by them, a succession from the Church of *Rome*: That Apostate Church having lost her Churchship, and therewith, all lawful power for the sending forth Officers into the Churches of Christ, we shall not fear to say, That they are such as are characterized here by the Prophet, persons that run before they are sent.

2. *That they commit Adultery and walk in Lies*; Jer. 23. 14. Which none as I ever yet met with, interpret literally of corporal Whoredome and Adultery, but mystically of spirituall Adultery, a departure from the pure Wayes and Institutions of the Lord in Worship, to the *Devices & Inventions of men (a sin usually in the Scripture expressed, for the nature and greatness of it, under that notion, Jer. 3. 8. Ezek. 23. 37. Rev. 2. 22. which is also in

*In an old Translation of the New-Testament, dedicated to Edward the 6th, the Author thereof in his Notes on Mat. 21. says, They which in their Ministry and Preaching do otherwise than God bath commanded them, are no true Disciples of Christ.

Scripture called a *Lye*, *Isa.* 28. 15. *Amos* 2. 4. *John* 8. 44. The whole Worship of Antichrist being patch'd up with such dirty Inventions, is so called, 2 *Theff.* 2. 11.) That this character also doth rightly appertain unto the present Ministers of *England*, the best of whom, do in the fence of the Spirit, in the forecited Scripture, commit Adultery, and walk in lies, hath already been proved (and more hereunto shall afterwards be spoken) ['were well if upon some of them it had not a literal accomplishment] which of the Institutions of Christ have they nor mixed with their inventions? From how many have they gone a whoring? Is not a great part of their Worship drops of the Whores Cup of Fornication, and shreds of the great lye of Anti-christ? who that hath soberly and unbiasedly considered of these things, but must acknowledge it?

3. *That they strengthen the hands of evil-doers, that none doth return from his wickedness*, *Jer.* 23. 14. That the present Ministers of *England*, really do so, is capable of an ocular demonstration: perhaps they do in their Sermons reprove sin, thunder out the Judgments of God against transgressors of his Law, as much as any; but alas! what is this, to condemn them in the state wherein they stand, without ~~re-~~pentance, to the pit of Hell in the Pulpit; and by and by to *Saint* them in the Chancel, and tell them there, without exception, that the Body of Christ was broken for them, his Blood shed for them? Oh how many millions of souls are and have been hereby hardened to their own undoing, and had their hands strengthened in wickedness? what should I mention their admission of the Children of all to Baptism, without exception, their owning them as Church-members, yea, die they never so wickedly, as Brethren, of whose joyful Resurrection they profess they have a *sure and certain hope*; thereby proclaiming their undoubted persuasion, that they are a People in covenant with God? not to take notice of the terrible reflections, and uncharitable censures are publickly by them past upon men truly fearing God, because they cannot conform to them: How desperately are the hands of the wicked hereby strengthened? So that none indeed doth return from his wickedness: How rare a thing is it to hear of one soul that is brought over to God by all their preaching? so that visibly that Judgment of God seems to be upon them, ver. 32. therefore they shall not at all profit this People.

4. *That they prophesie placentia, smooth things, according to the desires*

fores, tempers and lusts of men, to the pleasing of whom they addict themselves, Jer. 6. 14. and 27. 9. Ezek. 13. 10, 11. and 22. 28. What visible lineaments of such a frame of spirit, are drawn upon the faces of that Generation of men, concerning whom we are now discoursing? Have they not been of all others (I am now speaking of such as are look'd upon by Professors, as men of the greatest parts and holiness) the most ready to strike in with, preach up, and plead for what was most suitable unto the spirits of such, upon whom they have had a dependance : 'Twere indeed well for them, could they in their present standing and practise acquit themselves from that sore crime, of seeking to please men; which if they do, they cannot be the Servants of Christ, Gal. 1. 10.

5. *That they are greedy Dogs, that can never have enough, and look every man for his gain from his quarter,* Isa. 56. 11. *seeking and serving themselves in their Ministrations* Ezek. 13. 19. Mich. 3. 5, 11. That herein there is a perfect harmony betwixt these false Prophets and the present Ministers of England, cannot be denied: What means else their frequent Calls, from places of less, to places of greater value; their gaping and greedy desires after preferment; the vexations they put poor men to, that cannot in conscience put into their mouths, preparing War against them?

6. *That they sadden the hearts of the Righteous;* Ezek. 13. 22: What need I turn aside to make application of this to the Prophets of this day? who that is serious, doth not experiment the truth thereof in his own soul? to see the Name and Ordinances of God profaned, the Ceremonies and Inventions of man subjected unto, by such as pretend to be Ministers of Christ, would make an heart of stone to bleed; much more those whose hearts are made tender by the Lord. Those of our Brethren that as yet attend upon their Ministry, will tell us, *they are troubled at their Compliance and Conformity*— all that look in the least after Reformation, say, *they could wish it were otherwise*; so that this character also is visibly upon them.

In a Translation of the N. T. dedicated to Edw. 6th the Authour of the Notes on chap. 10. sayes, *We must preach the Truth with out any respect of reward or gaines. They therefore that preach for their bellies sake or preach after the prescript of man-- are not the Disciples of Christ.*

7. That they mix the Word of God with their * Dreams, Jer. 23. 25,

29. So do the present Ministers of England, as hath been proved.

* The Notes on Matth. 28. in the foresaid Translation are, Here do all Preachers learn what they should teach ; nothing else but God's Word ; nothing else but that the Lord hath commanded them : Not their own Dreams and Inventions.

8. That they come in Sheeps clothing, having the horns of a Lamb, but are inwardly ravening Wolves, and speak like Dragons (i. e. pretend to the Holiness and Meekness of Christ, and Saints, but are inwardly full of Raven and Cruelty, yea terrible in their Edicts and Laws, stirring up

& making use of the Powers of the world, to persecute, kill & destroy the Saints) Mat. 7. 15. Rev. 13. 11. (which second Beast is no other than the false Prophet, mentioned Rev. 19. 20. as might easily be demonstrated) As face answers face in a Glass, so do the present Ministers of England the False Prophets there spoken of. Are not all the Persecutions, Imprisonments, Slaughters and Butcheries of the Children of God, that the first Beast hath exercised upon the Saints for this 1260 years, to be charged upon this Generation of men ? yea, who do more eagerly press a rigid Conformity (not only contrary to the Kings Declaration from Breda, and others since published by him, but also (as is thought) to his natural temper, and the inclination and bent of his spirit) though to the infringing of the Liberty, the Banishment, the taking away of the Lives of the Saints, who love Truth and Peace, and humbly beg, That they may be suffered for the Tribute they pay (as in the Dominion of the Grand Seignior they are) in quietness to serve God according to their persuasions.

9. That they put no difference betwixt the Holy and Profane, Ezek. 22. 26. Do not even the Ministers of England the same ? Are not ALL their dear Brethren and Sisters, living and dead, though Drunkards, Swearers, Adulterers and Adulteresses ? &c. Are not, as was said, the Children of them all admitted to the Font, and they themselves to the Lord's Table ? Is not the Childrens meat frequently given by them unto Dogs, and the holy Ordinances prostituted to be polluted by the worst of men ?

10. That they exercise not pity to the weak, broken, scattered Sheep of Christ, nor shew bowels in their recovery, but with Force and Cruelty rule over them, Ezek. 34. 4. One would think the former part of the chapter

chapter, were rather an History of what is practised by the false Shepherds of this day, than otherwise : so perfect an Agreement is there betwixt their practice, and this Prophecy of the Lord. They tell us 'tis our weakness and distemper that we conform not to their Worship ; that we are persons gone astray : VVe profess to them, that we would not give way to Spiritual distempers, nor stray one step from the wayes of God might we but know it ; we would thank any to convince us of our mistakes, and reduce us to the true Sheep-fold, if we are gone astray : Do they seek after us ; in a spirit of tenderneſſ labour to convince us, and carry us in their bosoms, like tender Shepherds to the true Fold ? what less ? with force and cruelty they rule over us, threaten us with Excommunications, Imprisonments, Banishments, dispoiling us of what God hath graciously given us, yea, condemning us to Death : in all which (through the Grace of God) we can rejoice, though they thereby abundantly demonstrate, that they are the successors of the false Shepherds here spoken of. VVh : t should I mention,

11. *That they come up out of the Earth*, Rev. 13. 11. are raised up by men of earthly spirits and principles.

12. *That they exercise the power of the first Beast*, or make use of the Civil Power for their supportment, ver. 13.

13. *That they make an Image to the Beast*, v. 14, 15. (i. e. erect an Ecclesiastical State of Government, in a proportionableness to, and resemblance of, the Civil State.)

14. *That they compel all under the penalty of Death, to worship or bow down to this Image of the Beast*, (or Ecclesiastical Government, in its Courts, Canons, Laws, and Ceremonies devised by it) v. 15.

15. *That they compel all to receive a mark, either in their right-hands or foreheads* ; secretly or openly, one way or other to acknowledge subjection unto this Beast, without which they may neither buy nor sell, being cut off from the Church, by their Excommunications, for their stubbornness, v. 16, 17. All which Characters of the second Beast (or false Prophet) he that runs may reade upon the present Hierarchy and Ministry of England. It remaineth then that the present Ministers of England have the Characters and Properties of the false Prophets and Priests upon them, and therefore are not to be heard, but separated from.

CHAP. VII.

A sixth Argument against bearing the present Ministers of England, proposed. Of the several sorts of Idolatry, that the Ministers of England are hereof guilty, proved. An Objection answered. That the present Ministers act in Divine things by virtue of a power received from Idolaters, offer up a Worship abused to Idolatry, with the Rites and Ceremonies of Idolaters. That the Romish Church are Idolaters. Objections answered.

Argument 6.

Those that are guilty of Idolatry, Saints may not have communion with (much less own them as their Teachers) but ought to separate from them : But the present Ministers of England are Idolaters. Therefore.

The Major (or first Proposition) will not be denied, because bottom'd upon express Commands from Christ, 1 Cor. 5. 11. & 10. 14. 2 Cor. 6. 14, 18. Before we descend to the confirmation of the Minor (or second Proposition) we shall crave leave to premise ; That Idolatry may be considered under a threefold notion. 1. Most gross

and absurd Idolatry, when the creature is worshipped terminatively; this * few are guilty of, the Israelites of old worshipped not the Calf terminatively, but God in it; therefore they are said to proclaim a Feast to Jehovah, Exod. 32. 5. 2dly, Somewhat more refined Idolatry (viz. in respect of what we but now instances in) when we offer up any worship or homage, proper and due to God only, before any creature, as the Moloch or Representative of God : Such was the Idolatry of Israel in the Golden-Calf, Brazen-Serpent, &c. Of this ate the Synagogue of Rome, amongst all the combinations of men in the world, most eminently guilty. To this Head may be added, 1. The ascription of the Godhead to any creature, as to Herod, Acts 12. 22. 2. The ascription of the Properties of the Godhead to any creature. 3. The worshipping of God in any other way than what he hath prescribed :

which all that write upon the second Commandment say, is the Idolatry

* Rob. M. Maimonides de Idolat. 8. 2, 3, &c. Observes that never any Idolater was so silly as to think that an Idol of wood, stone or metal, was a God that made the Heavens and Earth, but through them all Idolaters intend to worship God.

latry therein forbidden. 4. The Oblation of Worship or Service to God, that hath been offered up to Idols, for which there is no pre-scription in the Scripture. 3dly. Most refined Idolatry, when the heart goes forth in desires after any thing beyond what is limited by the Lord, or trusts and relies on any creature on this side God.

In the first sense, there are (as was said) few or no Idolaters in the world: the Papists come as near thereunto as any, praying to the Cross, the Virgin *Mary*, Saints, Angels, &c. expressly affirming, that the Virgin *Mary* may be worshipped with that worship, which they call *Cultus Latræ*, which yet they say is due only to God.

In the last sense there are none but at one time or other may be said to be Idolaters; the hearts of the best of men too too often going forth too far in desires after, and secret dependance upon, things beneath the Lord: which yet they are watching and warring against, waiting and longing for the day, in which they shall be compleatly swallowed up in the Will of God. 'Tis in respect of the second particular, before instanc'd in, that we assert the present Ministers of *England* to be Idolaters: to the proof whereof we now address our selves.

Argument I.

Those that worship the true God in any other way than he hath said he will be worshipped in, and is prescribed by him, are Idolaters: But the present Ministers of *England* worship the true God in another way, than he hath said he will be worshiped in, and is prescribed by him. Therefore:

The *Major* (or first Proposition) is evident, from this single Consideration: To worship the true God through false *mediums* is Idolatry, such as so worship him are Idolaters; (this must be so, or else there is little or no Idolatry in the world, nor ever was: The *Athenians* (and other Gentiles) worshipped the true God, for they worshipped him whom *Paul* declared to them, even that God that made the world, *Acts* 17.23,24. yet none doubts but they were Idolaters, which they cannot be charged with upon any other account, than their worshipping the true God through false *mediums*.) But to worship God in any other way than what is of his own prescription, is to worship him through a false *medium*. Therefore so to worship him is Idolatry, and they that so worship him are Idolaters.

The *Minor* (or second Proposition) viz. That the present Ministers of

of *England*, worship the true God in another way than he hath said he will be worshipped in, and is prescribed by him, is that which is denied by some ; but the truth thereof, we doubt not, will to the unprejudiced Reader be beyond exception evident, from the ensuing demonstration, *Viz.*

Those that worship God after the way of the *Common-Prayer-Book*, worship him in another way, than that he hath said he wil be worshipped in, and is prescribed by him : But the present Ministers of *England* worship God after the way of the *Common-Prayer-Book* : Therefore.

The *Minor* (or second Proposition) cannot be denied, their subscription before they are admitted to the Ministry, together with their daily and constant practice, are sufficient evidences hereof.

As for the *Major Proposition*, That to worship God after the way of the *Common-Prayer-Book*, is to worship him in a way that is not of his Appointment. 1. Let any shew, when, and where, such a stinted-form of Service was appointed by Christ, and this part of the controversie is at an end : sure we are, there are not the least foot-steps of such a way of Worship to be found in the New-Testament; no, not in the whole Book of God (whatever is pretended by some touching Lyturgies (in the sense we are speaking)amongst the people of the *Jews*;) no, nor yet was there any such a way of worship thought of, much less imposed, in the first and purer times of the Gospel, for several centuries of years, after the dayes of Christ and his Apostles. In the Epistles of the Church of *Smyrna* (about the Martyrdom of *Polycarpus*) and of the Churches of *Vienna* and *Lyons* (concerning thir Persecution) in the Epistle of *Clemens* (or the Church of *Rome*) to the Church of *Corinth*, in the Writings of *Ignatius*, *Justin Martyr*, *Clemens*, *Tertullian*, *Origen*, *Cyprian*, and their contemporaries, there is not only an utter silence of such a thing, but Assertions wholly *errata*, and oppfit thereunto. *Tertullian* sayes exprely, *Illuc suffici-
cientes Christiani, manibus expansis, quia innocentes, capite nudo, quia non
erubescimus, denique sine monitore, quia de pectore oramus. Apol. cap. 30.* The Christians in those dayes (he tells us) looking towards Heaven (not on their *Common-Prayer-Books*) with their hands spread abroad, &c. prayed to God without a Monitor, because from their hearts. And in several places he testifies, that they praised God in a way of Prayer and Thanksgiving according to their abilities. Indeed *Classius de Sanctis* and *Pamelius* (two Popish Divines) tell us of Lyturgies

gies composed by the Apostles, *James, Peter, and Mark*: Of *Peter's* and *Mark's*. Cardinal *Bellarmino* himself, not only takes no particular notice, but upon the matter *condemns them, as supposititious and spurious*: which that they are, is abundantly demonstrated by learned *Morley*, and no more need be added thereto. There are some also farthered upon *Basil, Chrysostome* and *Ambrose*, but as these lived about the years 372, 381, 382, in which time many corruptions had crept into the Churches of Christ, so the spuriousness thereof, as being falsely farthered upon the persons whose names they bear, may easily be demonstrated: 'Tis already done to our hands by learned *Morley*, in his Book *De Missâ*, l. 1. chap. 6. *Durantus* himself (the great *Liturgy-monger*) acknowledges, *That neither Christ nor his Apostles, used any prescribed Forms, but the Lord's Prayer and the Creed* (that they used these, he says; but proves not, nor will it ever be proved to the world's end). That about the year 380, *Theodosius* (the Church being rent by Heresies) intreated Pope *Damasus* (at whose election, though the contest was betwixt him and *Ursinus*, a Deacon of the Church, there were not fewer than one hundred thirty seven persons slain) *that some Ecclesiastical Office might be made*; which was accordingly done by *Hierome*, and approved by Pope *Damasus*; and made a Rule. The unlikelihood of this latter part of the Story is manifest: *Theodosius* was too well acquainted with the Spirit of Prayer, than to go about any such thing; had he judged it necessary, having assembled the great Council of *Constantinople*, wherein were not less than an hundred and fifty persons convened; Is it probable this good man *Theodosius*, would in so momentous a concern, rather consult with one single person, than such an Assembly as were by his Authority met together? and yet should this be granted, it would not from hence appear, that at this time there was any *Liturgy* devised and imposed; all that is pretended to be done by *Hierome*, was the appointing an Order for the reading of the Scriptures, which is another thing to the imposition of Forms of Prayer in Worship.. There is one passage in *Socrates his Ecclesiastical History*, l. 5. c. 21. who lived about the year 430. that carrying an undeniable evidence with it that at that time there were no *Liturgies*, we cannot pass over in silence, 'tis this: Καθόλου μέρους των λαχεών, ωντα πάσιν θρησκευούσιν τὸ εὐχαριστήριον συμπαραγόντες επι τῷ εὐλόγῳ; wherein he tells us, *that among all the Christians in that age, scarce two were to be found that used the same words*

in Prayer. Not to tire the Reader in this disquisition; Though one part of the *Liturgy* was not long after introduced by one Pope, and another part by another, yet till *Gregories* time (who to the honour of *Liturgies* be it spoken, was the very worst of all the Bishops of *Rome* that preceded him) viz. about the year 600. was there any considerable use, or any imposing of them ? Yea till the time of Pope *Hadrian* (which was about the year 800. was it not (as I find) by publick Authority imposed : Then indeed the Emperour *Charls* the Great being moved thereto by the foresaid *Hadrian*) by his Civil Authority commands *the use of a Liturgy* (viz. *Gregories Liturgy*, as is thought) to which he compels his Ministers by Threats and Punishments ; the usual attendancies and support of *Liturgies* ever since their production in the world.

The sum is, That in as much as first, it cannot be proved (the contrary being most manifest in the Scripture) that any *Liturgy* was enjoyed by Christ or his Apostles, or in use in the first Churches planted by them. 2dly, It is evident that for the first four hundred years and more after Christ, there was no *Liturgy* framed, nor any by solemn Authority imposed, to the year eightie hundred ; it follows undeniably from hence, That to worship God in the way of a *Liturgy*, or stilted Forms of Prayer, is to worship him in a way that is not of his appointment. To which we adde,

2. That Worship which is an obstruction of any positive duty charged by Christ, to be performed by the Saints, is not a Worship that is of his appointment. But this is undeniably true of the *Common-Prayer-Book-Worship* : Therefore.

That Christ did upon his Ascention give unto his Church, Officers, as signal characters of his Love to, and Care of it, will not be denied; *Ephes.* 4. 11. is an evidence hereof beyond exception. That to these Officers *He gave Gifts* and Qualifications, every way suiting the imployement which he call'd them forth unto, cannot without a most horrid advance against the Wisdome, Faithfulness, Love and Care of Christ towards the Beloved of his Soul, be gainsayed. That he not onely expects, but solemnly charges upon these Officers, *an improvement of the Gifts bestowed upon them, for the edification of his Body*, is evidently comprized, and very frequently remarked in the Scripture, *2 Tim.* 1. 6. *1 Cor.* 12. 7. *Ephes.* 4. 11. *Prov.* 17. 16. *Luke* 19. 20. To imagine after all this, that any Worship should be of the

the institution of Christ, that should shut out of doors as unnecessary, the exercise of the Gifts given by him, to be made use of in the solemn discharge of the Worship of his House, is such an imputation of folly to him, as may not be charged upon any person of an ordinary capacity or understanding: Yet this is righteously to be imputed to him (*abst Blasphemia*) if the Common-Prayer-Book-Worship, be a Worship of his appointment: The exercise of the Gift of Prayer (to mention no more) being wholly excluded hereby. Nor will it in the least take off the weight of this Argument to say, *that liberty is granted for the exercise of this Gift before and after Sermon:* For

1. The whole Worship of God may according to these mens principles, be discharged without any Sermon at all; and its manifest, it is frequently so, at one time or other, in most of the Assemblies of England.

2. Those their Prayers are also bounded and limited by the 35th Canon of the Constitutions and Canons Ecclesiastical.

3. We had alwayes thought that Christ having given Gifts unto men, did require the use of those Gifts at all times, when ever persons were called to the performance of that Service for which they were desinely given by him, by vertue of the forementioned Precepts. When Christ hath given a Gift of Prayer unto his Children, and charged them to *fir up the Gift given, and not to napkin their Talent,* we had verily thought, that when ever they had been called forth to the performance of that duty, he did really intend and expect, that they should be found in the exercise of the Gift given, and see as yet no reason to change our apprehensions in this matter.

But 3dly. The Common-Prayer-Book-Worship, is a Worship of which we find no footsteps in the Scripture (nor in some centuries of years after Christ) as hath already been demonstrated: Whence it follows, that 'tis a Worship of *pura humana invention,* which is not onely not of Christ's appointment, but contrary to the very nature of instituted Worship (as is proved in our first Argument) and to very many Precepts of the Lord in the Scripture, *Exod. 20. 4,5. Deut. 4.2. &c 12. 32. Prov. 30. 16. Jer. 7. 31. Mat. 15. 9, 13. Mark. 7. 7, 8. Rev. 22. 18.* The mind of God in which Scriptures we have exemplified, *Lpp. 10. 1, 2, 3, 4. Josh. 22. 10. &c. Judge. 8. 24. 2 King. 16. 11. 1. Chron. 15. 13.*

4. That Worship which is not necessary for the edification, comfort or preservation of the Saints in the Faith and Unity of the Co-

spec'd, is not of the institution of Christ. But this is the Worship of the Common-Prayer-Book : Therefore.

The Abrogation of Proprietary will not be denied. The Lord Jesus having freed his Disciples from all obligations to the Ceremonies of the Law, institutes nothing ~~as now~~, but what he knew to be necessary (at least would be fit by virtue of his institution) for the ends assigned ; which was the great end of Christ in all Gospel-Administrations, *Ephes. 4. 7, 10 15. Col. 2. 19. Acts 9. 31. Rom. 14. 14, 15. 1 Cor. 10. 23. 2 Cor. 14. 3, 4, 5, 12, 26. 2 Cor. 12. 15. 1 Thess. 1. 4.*

That the Common-Prayer-Book-Worship is not necessary for the edification, comfort or preservation of the Saints in the Faith and Unity of the Gospel (whatever is pretended by its advocates,) might many wayes be demonstated. Take one pregnant instance instead of all; that will make it exceeding manifest. The Churches of Christ for the first four centuries of years, and more, after his Ascension, knew not any thing of such a Worship (as hath been already demonstrated; not to mention the Reformed Churches at this day, to whom it is as a polluted, accursed, abominable thing;) yet, those steele first and purer Churches for Light, Consolation, truth of Doctrine, & Gospel-Union, hitherto there hath not been any extant in the world, more Famous, or Excellent, no nor by many degrees comparable to them. But we shall not further prosecute this Argument : enough hath been said to demonstrate that the Common-prayer-Book-Worship is not of the appointment of the Lord : Therefore such as worship him in the way thereof, worship him in a way that is not of his prescription. If the former, notwithstanding all that hath been said, be scripted by any, we refer them to Tracts written by Smalleyanus, V. Powel, to a Treatise entituled, *A Discourse concerning the interest of words in Prayer*, by H. D. M. K. the Common-Prayer-Book unmark'd, as also to a Treatise lately published, by a Learned (but nameless) Author, entituled, *A Discourse concerning Liturgies and their imposition* : In which that matter is industriously and largely debated.

Object. If to what hath hitherto been proposed, it be said, *That the Liturgie or Common-Prayer-Book is no essential part of Worship, but merely circumstantial : Praying, 'tis true, is part of Worship, but praying in this or that Form is not so, but merely a circumstance thereof. And therefore, though it be true, that the present Ministers of England worship*

worship God after the way of the Common-Prayer-Book, yet it follows not, that they worship him after a way that is not of his appointment. To this we answer;

1. That many things are strenuously supposed, as the basis upon which the weight of this Objection is laid, which the Frameis thereof knowing to be no easie task to demonstrate, do earnestly beg us to grant unto them: Which being matters of greater moment than many are aware of, we shall not part with on such easie terms. 'Tis supposed, first, That there are some things in the instituted Worship of Christ, that are merely circumstances thereof, as such. Secondly, That it is lawful for Saints to pray in a Form. Thirdly, That Forms of Prayer imposed, are but mere circumstances of Worship, and no essential parts thereof. Fourthly, That Circumstances of Worship, as such, are not determined by the Lord in the Scripture, but left to the wills of men, to determine therein as they shall judge meet. All unproved. Of the last we have already spoken, and shall not here reassume the debate theleof. Touching the first, That there are some things in the instituted Worship of Christ, that are merely Circumstances thereof, as such, we crave liberty to deny, which till the proof thereof be attempted, may suffice. Circumstances in the Worship of Christ attending Religious Actions, as actions, we grant; but Circumstances of Worship, as such, will never be proved: To infer that because time and place, with sundry things of the like nature, are Circumstances in Worship, therefore there are Circumstances of Worship as such, is frivolous: Those things being the attendments of religious Actions, common to any civil actions of the like nature to be performed by the sons of men; no action to be managed by a Community, can be orderly performed by them, without such an assignment of time and place: Publick Prayer, being so to be managed as a religious Action, hath the Circumstances before mentioned attending it, and so it would, were it a mere civil action to be performed by a Community, though it related not at all to the Worship of God.

2. That 'tis lawful for Saints to pray in a Form (i. e. to tie themselves to a written stited form of words in-prayer) is not yet proved, nor like to be, 'tis too large a field for us to enter into, nor is it needful to do so till it be proved, That to pray in the form of the Common-Prayer-Book, or imposed devised Liturgies is so: yet in transit, we crave leave humbly to offer, that to pray in a form, as before

fore explained, is altogether unlawful, being, 1. A quenching of the Spirit of Prayer. 2dly, A rending useless the donation of the Spirit, as a Spirit of Prayer, unto the Children of God. 3dly, Directly opposite unto the many positive Precepts of Christ, before instanc'd in, of stirring up the gift given to us of God, improving the talents he hath been graciously pleased to entrust us withal. 4thly, If it be lawful for Saints to pray in a form, 'tis lawful either because they have not the Spirit, or that having the Spirit, he is not sufficient help to them in their approaches to God : If the first, they are not Saints, Rom. 8. 9. to assert the second, is little less than Blasphemy; besides its direct opposition to Rom. 8. 26. As for the third, viz. that Forms of Prayer imposed, are but mere Circumstances of Worship, and not parts thereof, it cannot be proved. The contrary thereunto is evident ; That which is made so the condition of an Action, that without it the Action is not to be done, is not a Circumstance of it, but such an Adjunct as is a necessary part thereof : But Forms of Prayer imposed, are so made by that their Imposition. Therefore, &c.

Sacrificing old on the Altar at the Tabernacle and Temple, was part of the Worship of God ; that they were to perform this Worship only, at those places, being once commanded, was not a Circumstance of that Worship, but as real an essential part thereof, as sacrificing was. The case is the same here ; Prayer is commanded, so is the use of these Prayers, which are as really by virtue of that Command, made alike parts of Worship. But,

2dly, That the *Liturgy* or Common-Prayer-Book, is no essential part of Worship, is utterly denied by the present Ministers of England, who make it not only a part, but the principal part (to which Preaching must give place, and be omitted, if they have not time for both) yet, the whole of the Worship of God, which being performed, they suppose they have served him acceptably, without more add ; and if omitted, whatever else is done, God is not worshipped at all.

And thus far of the first Argument, for the demonstration of what we are in the disquisition of, viz. That the present Ministers of England are Idolaters : The sum whereof is this, Those that worship God in any other way than he hath said he will be worshipped in, and is prescribed by him, are Idolaters ; But the present Ministers of England worship God in another way than he hath said he will be wor-

worshipped in, and is prescribed by him, (viz. in the way of the Communion-Prayer-Book, which that it is not of Divine Prescription, hath been demonstrated) Therefore To which we add, if hol /

Argumentum 2. Tertium in M. 1. et 2. 1. 1.

Those who act in the holy things of God, by vertue of an Office-Power received from Idolaters, and offer up to him, a Worship merely of humane composition, once abused to Idolatry, with the Modes and Rites of Idolaters, are guilty of the sin of Idolatry : But the present Ministers of England act in the holy things of God, by vertue of an Office-Power received from Idolaters, and offer up to him a Worship merely of humane composition, once abused to Idolatry with the Modes and Rites of Idolaters. Therefore —

The Major (or first Proposition), carrying a brightness along with it, sufficient to lead any one into the belief of the truth therof, one would think might be taken for granted. Two things are asserted therein.

1. That such as act in the holy things of God, by vertue of an Office-Power received from Idolaters, are themselves such (at least in respect of that their Office-Power so received by them.) That Ferobaud's Priests were all of them Idolaters we suppose will not be denied : Supposing some one or more to Act in the Worship of God by vertue of an Office-Power received from them, were these to be accounted in that respect, Idolaters ? it seemeth so : nor can there be the least pretence of reason to the contrary : Certainly such as act by vertue of Authority committed to them, in matters Civil, from Rebels, are equally guilty of Rebellion, as those from whom they derive that their Authority. The case is here the same.

2. That such as offer up to God a Worship merely of humane composition, once abused to Idolatry with the Modes and Rites of Idolaters, are Idolaters : If these be not such, I must profess I know not who are. That there are few, or none, that worship the creature terminative, will not be denied, the most of Idolaters in the world are such, upon the account of their worshipping the true God through Mediums of their own devising, with Rites and Modes that never entered into the heart of God to prescribe. To assert that any should symbolize with Idolaters herein (who are soley upon this foot of account such) and not be guilty of the sin of Idolatry, is absurd and irrational. The Major Proposition then (as was said) may be taken

taken for granted; Such as act in the holy things of God by vertue of an Office-Power received from Idolaters, and offer up to God a Worship meetly of humane composition; once abused to Idolatry, are Idolaters. Whether this be true of the present Ministers of England, is in the next place to be considered; of which briefly.

1. That the Romish Church (so called) are Idolaters, their Wor-ship, in the complex thereof, Idolatry; will not (we suppose) be denied by any that call themselves *Protestants*, the most learned of whom have asserted and proved it so to be: If any of our Reverend Fathers, are of another mind, we would entreat them to construe to themselves a Copy or two of Verses, composed by Persons of Eminency in that Combination of men, and then give us their second thoughts, which are usually better than the first.

Thus some of them, —— *O felix Puerpera,*
Nostra pians Sclera,
Jure Mauris Impera
Redempiori.

VVherein the Virgin *Mary* is not only prayed unto, but Christ in his Exalted state is subjected to her Authority; which is not only a spice of Idolatry, but also some of the most horrid Blasphemy imaginable. Their praying to Images, Adoration of Saints, &c. is known. Take a taste hereof in the ensuing Instances; thus then they speak:

O Crux spes unica, *Hoc passionis tempore,*
Ange piae constantiam. *Reisq; dona veniam.*
 Is which the Cross it self is invocated, as their only Hope, to bestow pardon upon the guilty, patience and constancy upon the Godly. And who comes not in the least short hereof, for Blasphemy and Idolatry. Bonaventura the Jesuite, Lib. 3. Amphitrial. Honor. L 3. cap. ult. ad Divinam Hallenson, & Puerum Jesum, saith as followeth:

Thomus de Aquino 3a. parte Sum. Quast. 25. Hære hæc inter meditans, interque cruentem,
Arti: sayes, Sequitur, Inter delicias uberis, & lateris.
quod eadem reverentia
exhibeatur imagini Chri-
sti, & ipsi Christo, cum
ergo Christus adoratur
adoratione laet. e, conse-
 Et dico (si forte oculos super ubera tendo)
Diva parens mammæ gaudia pôsco tuæ.
 Sed dico (si deinde oculos in vulnera verto)
O Jesu lateris gaudia malo tui.
Rem scio prensabo si fas erit ubera dextræ,
Lævæ prensabo vulnera si dabitur.

Lac

Lac matris miscere volo, cum sanguine nati,
Non possum antidoto nobiliore frui.

Vulnera restituant turpein, ulceribus mendicum,
Testa cui saniem radere sola potest.

Ubera reficiant Ismaelem' fitientem,

Quem *Sara* non partitur, quem neq; nutrit *Agar*.
Ista mihi ad pestem, procul & procul, expungendam,
Ista mihi ad longas evalitura febres.

Ira vomit flamas sumatq; libidinis *Etna*,
Suffocare queo sanguine lacte queo.

Livor inexpleta rubigine laxit in artus
Detergere queo lacte, cruore queo.

Vanus honos me perpetua, prurigine tentat,
Exsaturare queo sanguine lacte queo.

Ergo parens, & nate meis advertite, votis,
Lac peto, depereo sanguinem, utrumq; volo.
O sitio tamen! O vocem sitis intercludit.

Natae cruore sitim comprime, lacte parens,
Dic matri, meus hic sitit optima mater,

Vis e fonte tuo promere; deq; meo.

Dic nato, tuus his frater, mi mellee fili
Captivus monstrat vincula, lytron habes.

Ergo Redemptorem monstra te jure vocari,
Ubera si reliquis divitiora geris.

O quando lactabor ab ubere vulnere pascar,
Deliciisq; fruar, mamma, latusq; tuis.

quens est, quod eius imago sit adorazione latrica adoranda.

The Image of Christ, he tells you, is to be worshipped with the same worship, that Christ is. Yea, Bellarmine de Imag. cap. 21. says, Imagines Christi, & Sanctorum veneranda sunt, non soluna per accidens, & impro priè, sed etiam per se, & proprie, ita ut ipsa terminent venerationem, ut in se considerantur, & non sollem, vicem gerunt exemplaris.

In which he asserts, what I had thought had not bin own'd by any Idolater in the world, viz. That *Images are to be worshipped, not as the representatives of the Deity, &c. and per accidentis, but properly and per se, so as that they terminate the Worship.*

To which might be added as second hereunto, the blasphemous poetry of *Franciscus de Mendoza, in viridario viriusq; eruditio-* nis, lib. 2. Prob. 2. The usual ascription of *Laud Deo, Virginisq; mari Mariae*, in the close of their writings ; in which, Divine honour with God is ascribed to the Virgin *Mary*, is known to all : Any ordinary Reader knows where to furnish himself with many more instances of the like nature, equalizing, if not exceeding in expression the greatest Idolaters that ever were in the world. We judge it not necessary to stand longer upon this matter, 'tis beyond exception evident, that that Assembly of men that are usually known, by the name of the

Church of Rome are Idolaters : If there be any such in the world, they are so.

2. That the present Ministers of *England* act by virtue of an Office-Power, from this Combination and Assembly of Idolaters, they themselves will not deny : Succession from hence being one of the best pleas they have for the justification of their Ministry : (which when they have proved, that ever the Lord Jesus did entrust an Assembly of the greatest Murderers, Adulterers and Idolaters in the world, with any power for the sending forth Officers to act in the Holy Things of God, to, and for the *Church*, his *Spoⁿe*, will be admitted, but this they shall never be able to do) So hugely importunate are some of them herein, that they are not ashamed to ask us, why Ordination may not be received from the Church (so called) of *Rome*, as well as the Scripture ? To which we shall only say, that when it is proved that we received the Scripture from that Apostate Church, by virtue of any Authority thereof, as such, somewhat of moment may be admitted in that enquiry, but this will never be done. 'Tis true, the Bible was kept among the People in those parts where the Pope prevaleth, yet followeth it not from hence that we received it from their Authority, as Ordination is received ; if we did, why did we not keep it, as delivered from them to us, in the vulgar Latine ? so that of these things there is not the same reason ! It will not then be denied, but the present Ministers of *England* act in the holy things of God, by virtue of an Office-Power received by Succession from the Church of *Rome*, and so from Idolaters (that Church being eminently so, as hath been proved.)

3. Nor can it be denied, but they offer up to God a Worship merely of *Humane Composition* (as the Common-Prayer-Book-Worship hath been proved to be) once abused to Idolatry, with the Modes and Rites of Idolaters. That the Common-Prayer-Book-Worship is a VWorship that was once abused to Idolatry, being the VWorship of that Church, whose VWorship (at least in the complex thereof) is so, cannot, with the least pretence of Reason, be denied. That the *whole* of it is derived from, and taken out of the Pope's *Portus*, as are the Common-Prayers out of the *Breviary*; the Administration of the Sacraments, Burial, Matrimony, Visitation of the Sick, out of the *Ritual*, or Book of Rites : The Consecration of the Lord's Supper, Collects, Epistles, Gospels, out of the *Mas^s-Book*: The Ordination of Arch-Bishops,

Bishops, Bishops, and Priests, out of the *Romane Pontifical*, hath been asserted and proved by many. Which might be evidenced (if needful) beyond exception, not only by comparing the one with the other, but also from the offer was made by Pope *Pius the 4th*, and *Gregory the 13th*, to *Q. Elizabeth*, to confirm the *English Liturgy*, which did it not symbolize with the Service of the Church of *Rome*, they would not have done. Yea, when the said Queen was interdicted by the Popes Bull, Secretary *Walsingham* procures two intelligencers from the Pope, who seeing the Service of *London* and *Canterbury* in the Pomp thereof, wonder that their Lord, the Pope, should be so unadvised, as to interdict a Prince, whose Service and Ceremonies did so symbolize with his own : When they come to *Rome*, they satisfie the Pope, That they saw no Service, Ceremonies, or Orders in England, but might very well serve in *Rome* ; upon which the Bull was recalled. Not to mention what we have already minded, viz. the Testimony of King *Edward the 6th* and his Council; witnessing the English Service to be the same, and no other but the old, the self-same words in English that were in Latin (which was the worship of *England* and *Rome*, in *Queen Maries dayes*) it's evident, that the present Ministers of *England* offer up a Worship to God, once abused to Idolatry. That they do this with the Rites, Ceremonies and Modes * of Idolaters (viz. such as are in use in that Idolatrous Church of *Rome*) needs not many words to demonstrate ; what else is the Priests change of Voice ; Posture and Place in Worship enjoyed them ? not to mention their *Holy Vestments*, *Bowings*, *Cringings*, *Candles*, *Altars*, &c. all of which as it's known, owe their original unto the appointments thereof. It remaineth, That the present Ministers of *England*, acting in the Holy Things of God, by vertue of an Office-Power received from Idolaters, and offering up to him a Worship meerly of humane composition, once abused to Idolatry with the Rites and Modes of Idolaters, are deeply guilty of the sin of Idolatry. To which we adde,

* *Maccorius loc. com. append. de adiaph. p. 860.* saith, *Non licet mutari, aut retinere res aut ritus Sacros Idololatrarum sive Ethnicorum sive Pontificiorum, &c. et si in se res fuerint adia Phora quia vitandam esse omnem conformitatem cum Idololatria docemur. Lev. 19.4,27. and 21.5. Deut. 14.1.*

Argument 3.

Adoration in, by, or before a creature *respective*, or with relation to the creature, is Idolatry ; such as so adore, or worship God are Idolaters. But the present Ministers of *England*, do adore or worship God, in, by, or before a creature *respective*, or with relation to the creature : Therefore.

The *major*(or first proposition) being generally owned by *Protestants*, it being the very same *maxime* they make use of, and stop the mouth of the *Papists* with, in the point of adoring God mediately by the creature, we shall not stand upon the proof of it: None that know what they say, will deny it.

The *minor Proposition* (viz. That the present Ministers of *England* do adore, or worship God, in, by, or before the creature *respective*, or with relation to the creature) will receive a quick dispatch :

[†] *Didotianus p. 755. faith, Gen-*
flectere non modo excludit ritus in-
stitutionis, sed etiam preceptum
secundum de vitanda Idolatria
multis modis violat; which *Macco-*
vius assents to, loc. com. p. 861.

Not to mention their bowing and cringing at the *Altar* : That [†] they kneel at the receiving of the *Sacrament* is known, that they with their *Communicants* should do so, is enjoyned by their *Church*, That their so doing is an adoration, or worshipping of God before the creature *respective*, or with relation to the creature, is too manifest to admit of a denial : Nothing being more certain than that the *Elements* are the *objektum significative n' quo*, or the motive of their kneeling, which if they were not there, they would not do.

Object. To what hath been hitherto offered in this matter, if it be said, *That the charging the present Ministers of England with Idolatry, is exceeding harsh, and that which is an argument of a very unchristian, and censorious spirit.* Though this makes nothing to the enervating of what hath been offered, yet we answer,

i. That many words of Christ himself, were accounted *hard sayings*, and not to be *born*, and that by such *Hearers* as were once his *Admirers*, and did with seeming great affection attend upon his *Ministry*: That such poor worms as we should be recharged herewith, is no great marvel, it is enough for the Disciple to be as his *Master*.

2dly,

2dly, We have in this matter said nothing, but what is in Thesis,
over and over asserted, by most or all Protestant Writers, upon the
second Commandment: who assert
fully, that the † worshipping God in
a way not prescribed by him, is Ido-
latry; such as do so, are Idolaters: with our application hereof unto the
present Ministers of England, if they
are guilty (as that they are, hath
been abundantly demonstrated) why
should any be offended? To speak
Truth, when our silence would be
prejudicial to the souls of our Bre-
thren, methinks should not be ac-
counted unchristian or censorious.

But 3dly, What would these Ob-
jectors have said to Tertullian, (that
renowned Servant and Virtues of
the Lord Jesus in his day) who is
by far more nice in this point of I-
dolatry, than we have declared our
selves to be; He in his Book *De
Idolatria*, chargeth such as make
Statues or Images, build or adorn
Idols Temples, (though it were their
trade) Astrologers, Schoolmasters,
(that name the names of Idols,
making honorable mention of them
in their Orations) such as keep holy-
dayes; dedicated to Idolatrous ser-
vice, as their *Saturnalia* (in the stead

† *Calvin, Perkins, Ames, Mac-*
covius, Altingius, Wendelinus,
Parens, Explicat. Care. p. 3.
Q. 96. p. 528. saith, Quid po-
stulat secundum praeceptum? Res-
po Deum nullà imagine, aut figurâ
exprimamus neve nullâ alia ra-
tione cum colamus, quam quâ se
in suo verbo coli precepit, 1Sam.
15. 23. Deut. 12. 30. Mat. 15.
9. And afterwards he addeth,
Huic secundo Precepto contraria
sunt ea, que vero cultui divino
adversantur. 1. Idolatria, qua
est cultus numinis ficticius, aut
superstitiosus. Sunt autem Ido-
latria dñe species, pricipua:
una crassior, cum fictitiis nu-
mene colitur — hac species pro-
bibetur in imo praecepto, & ali-
quâ ex parte, in tertio: altera est
subtilior, cum vera Deus coli
fingitur, sed errator in genere
cultus, hoc est, cum vero Deo
cultus fingitur prestari, aliquo
opere, quod ipse non precepit hac
species Idolatria, hoc praecepto
proprio damnatur, & nominatur
idolatria, sive superstitione.

And pag. 529. *Qui peccant contra secundum praeceptum, peccante &*
contra primum, quia qui Deum aliter colunt, aequi uile coli, illi fingunt
Deum aliter effectum, aequi est, hos est alium Deum: Ita non Deum, sed
cerebri sui commentum, quod sic affectum esse sibi persuadent, colunt —
 fingere aliam Dei cultum, est aliam Dei voluntatem, proinde & alium De-
um fingere, &c.

of which, is the time with us called *Christmas*) &c, such as adorned their Gates, Posts, Houses after the Pagan manner at Festivals, with Lawrel, Ivy, &c. as symbolizing with Idolaters: yet sure we are, he could not justly be charged with an unchristian or censorious spirit. If it be further said,

Obj. 2. But what shall we judge of Latimer, Ridley, Hooper, and many other famous Witnesses and Martyrs of Christ, who worshipped God after the same way of Worship that these do now? were they also Idolaters? how could they be saved then, when the Scripture says, that no Idolater shall inherit the Kingdom of God, and we do not find that they repented hereof? To this we answer.

1. That the persons instanc'd in, were eminent Witnesses of Jesus Christ in their day (whose very Names are in our nostrils as sweet Perfume) we readily grant, and would be loth to speak one word to abate of that just esteem is due to their Names and Testimony for Christ.

2dly, That they are now with Christ, and shall come with him, and sit upon Thrones to judge their unjust Judges in the day appointed thereunto, we have not the least scruple.

But 3dly, they were but men encompassed about with many infirmities; that they were guilty of the sin of Idolatry, cannot (from what hath been said herein it's evident) be denied.

Yet, 1. They were in that day but just peeping out of the Gates of Babylon, beginning to arise and shake themselves out of the dust of the Abominations of the great Whore; and 'tis no wonder if some of the filth of her Fornications did cleave to them. 2. They worshipped God in sincerity according to the light he was pleased in that day to communicate, and God accepted of them in Christ, granting to them a general Repentance for those Iniquities they saw not to be so, knew not themselves guilty of. Which is all we shall at present say hereunto. The intelligent Reader knows that these things are not of any moment for the invalidating of what hath been offered upon this subject. Thus far of this eighth Argument, The present Ministers of *England* are guilty of Idolatry; therefore 'tis the duty of Saints not to hear, but separate from them.

C H A P. VIII.

A 7th Argument against bearing the present Ministers of England. 'Tis an offence, grief, and cause of stumbling to the Saints, proved. Two Objections answered. The nature of Scandal given. An eighth Argument proposed to consideration. The various ways of partaking with others in their sin, considered. That bearing the present Ministers, is a partaking with them in their sin, proved.

Argument 7.

Tis not lawful for Saints to do any thing, for the doing whereof, there is no positive Precept in the Scripture, that is an Offence, Grief, Scandal and cause of stumbling to their Brethren : But the bearing the present Ministers of *England* (as there is no positive Precept in the Scripture for it, so it) is an Offence, Grief, Scandal and cause of stumbling to the Brethren. Therefore—

The Major (or first Proposition) is bottom'd upon express Precepts in the Scripture, Rom. 14. 13; 15, 20. 1 Cor. 8. 9, 13. and 10. 24.

The Minor (or second Proposition) consists of two parts.

1. That for hearing the present Ministers of *England*, there is no positive warrant in the Scripture ; if there be, let it be produced, and this Controversie is at an end : The contrary thereunto, hath all along been manifest in this present Discourse. It cannot enter into our hearts, to imagin, that the Lord Jesus having instituted Officers of his own, for the management of Affairs in his House, should ordain, that any of his Household should attend upon the Ministry of such as are not of his institution (as hath been abundantly demonstrated touching the present Ministers of *England*, that they are not) nor is it by many, pleaded as their duty so to do ; but only as their Liberty, which they judge they may, or they may not do, without sin.

2. That for the Saints (such as are visibly so, profess themselves to be such) to hear the present Ministers of *England*, is an Offence, Grief, Scandal and occasion of stumbling to their Brethren. This is too evident to be denied, to how many thousands in *England* for whom (those that as yet attend upon the present Ministry thereof, dare not but think) Christ dyed, is the practise of some herein, a Grief

‘Grief, Scandal and occasion of Stumbling ? Their groans and tears, alone, and together upon this foot of account, will better demonstrate the truth hereof, than our words can. Yea, how many poor souls have been drawn, by reason of the practise of some Leading Brethren in this matter, against the checks of their own consciences, to a Conformity herein, to their after-grief and wounding? Upon whose doors ‘tis to be feared (and we wish they would in the fear of God lay it to heart) may be written, *THE BLOOD OF SOULS.* If it be said,

Object. *That there is a twofold Scandal,* 1. *Scandalum acceptum, a Scandal, or Offence taken.* 2. *Scandalum datum, a Scandal or Offence given.* In respect of the former, possibly many may be offended at their practise in the matter treated of, and so would some or other whatever is done by them : ‘Tis impossible but Offences should come, that there is any just Offence given by them, herein, is denied. To this we answer.

Answ. 1. That as we admit of the distinction, so no doubt there is a truth in what is suggested thereupon, That whatever I do, some one or other will be offended at it : There are a generation of men, whom the doing of my duty will offend, and cause to blaspheme ; these are not to be minded, but to be pitied : Christ himself was to some a Rock of Offence, and Stone of Stumbling.

2. But ‘tis not yet proved (nor like to be) that the Scandal treated of, is a Scandal *taken* and not *given*, the very nature of Scandal given, as is confess by all, and evident beyond exception from the Apostles discourse, 1 Cor. 8. 10. lying in the doing of what is judged, by me, to be my liberty, which other Saints are not fully perswaded of in their own minds to be so, but are ready to conclude it to be my sin, and evil, and from thence have occasion of Grief, or Stumbling administered to them. This was the very case of the Church of Corinth (upon the occasion whereof Paul writes to them, 1 Cor. 8.) some of them judged it their liberty to sit at meat in the Idols Temple ; others not being fully perswaded hereof, were scandalized many wayes, at this their practise, which the Apostle therefore condemns as *unlawful*. Should it for Arguments sake be granted (though in truth it be not so) that ‘tis the liberty of Saints, to hear the present Ministers, yet many of the sincere Lambs of Christ, being stumbled, grieved and Scandalized hereat, for that very reason (if no more could be said)

said herein) it becomes our sin (to be guilty whereof, who can chuse but be filled with trembling, that hath ever with seriousness read that terrible Commandment of Christ, Mat. 18. 6. *Whoso shall offend one of these little Ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the Sea?*) especially when those that are thus scandalized, are able to demonstrate, that their Offence is not any pevish Humour, or foolish Nicety, but what is too really administered by the actions of their Brethren: When they shall hear Christ, commanding them to separate from every thing of Antichrist, Rev. 18. 4: and therefore from his Ministry, and they are in conscience perswaded the Ministers of England are such, which they judge they are able to demonstrate: When they consider, how the Laws of their dear Lord and Law-giver are made void, by the traditions of these pretended Ministers, whose Kingship they see them visibly opposing, when they find upon them the characters of False Prophets, and Apostles, and are able to manifest, that they are deeply guilty of the sin of Idolatry (from whom they are enjoyned by Christ to turn away) yea when they take a view of the frame of the spirits of their now Conforming-Brethren in dayes past, and the Principles were then owned by them: That they did then (some of them at least) separate from the Assemblies of England, as not true Churches of Christ, and accounted the Common-Prayer-Book-Priests, persons not meet to preach, unworthy to be attended upon in their so doing, and see them now saying, *A confederacy with, and attending upon the ministry of those very persons and things, from whom, not onely Christ hath commanded them to separate,* but these very Brethren did formerly decry, and at least seemingly abominate, they judge, they have just ground of Offence given to them: Nor can it be denied, but it is indeed so. If it be yet further said,

Object. 2. But if I do not go to hear the Preachers of this day, many truly godly and sober Christians will be offended at my forbearance; so that whether I hear, or whether I forbear, I shall offend.

To this I answer, 1. That granting the case to be as is suggested (though perhaps somewhat else, upon a serious and strict search, may be found to lye at the bottom of our Conformity beyond what is here pleaded: I am very apt to believe were but a toleration granted, 'tis not the fear of offending any, would cause our Conforming-Brethren to attend upon the Ministry of the present Priests of England.

Yet supposing it to be as is intimated) we ask, i. Do you look upon your going to hear as your duty, or merely as your liberty? if the first, let it be proved from any positive precept of Christ, and we are satisfied: If the second, you are bound by many solemn injunctions (which are at least reducible to the Moral Law) not to use your liberty to Scandalize your Brethren.

Secondly, Let both parties be weighed in an upright Ballance, such as you judge to be offended with you for *not bearing*, and such as are offended *thereat*. I am bold to say, That the last mentioned, for Number, Holiness, Spirituallity and Tenderness, do far surmount the former, who will really be Scandalized at your forbearance.

Thirdly, Let also the grounds of the offence on both sides, be weighed; the one are offended at you, *That you build not up in practise, in a day of trouble*; and cause thereby the Enemies of the Lord to triumph and blaspheme, what in a day of liberty, you did in your preaching and practise, pull down and destroy: The other, because of your *disobedience to what they are satisfied*; and you yourselves once were, God is calling you to (*viz. to have nothing to do with, separate from, this generation of men.*) But

Fourthly, That 'tis your duty (especially if in a Church-Relation) to meet together as a People called, and picked by the Lord out of the Nations of the World, in a way of distinction from them, cannot be denied: the neglect of which, is charged by the Lord, as *the first step to Apostacy*, Heb. 10.25. Be you in the practise of this duty, and see, what Spiritual Saint will be offended at you; if any should, you might have peace therein; you doing your duty, no just cause of Scandal is given. Yet further,

Fifthly, Consider on which side the Cross lies; which the Flesh, and fleshly interest is most opposite to, whether in *going*, or *forbearing* to go to hear these men, and let that be chosen: Usually, that is the way of God that hath most of the Cross in it, and the flesh is most strugling and contesting against. But thus much of the seventh Argument.

Argument. 8.

That which Saints cannot do without being guilty of *partaking with others in their sin*, is utterly unlawful for them to do. But the Saints cannot attend upon the Ministry of *England*, without being guilty of *partaking*.

partaking with them in their sin. Therefore—

The Major Proposition is clearly bottomed upon Scripture, *Psal.* 50. 18. *Ephes.* 5. 7. 1 *Tim.* 5. 22. 2 *John* 11. *Rev.* 18. 4. which might be abundantly demonstrated were it needful: Sure that God who commands me to abstain from all appearance of evil, 1 *Thef.* 5. 22. never enjoyed, expects not that I should be found in the practice of what, without sin, cannot be performed by me.

The Minor Proposition, viz. That the Saints cannot attend upon the present Ministry of *England*, without being partakers with them in their sin, will admit of a speedy dispatch. Two things are briefly to be enquired into.

1. What that, or those sins are we suppose the Ministers of *Eng-*
land to be guilty of.

2. How it will appear that any person's attending upon their Ministry, renders him guilty of partaking with them therein. Of the former we have already treated, and proved (beyond what any are able to say to the contrary) That they are guilty of the sins of worshipping God in a way that is not of his appointment, of acting in the Holy things of God, by virtue of an Antichristian Power, Office or Calling; of opposing really the Prophetical and Kingly Office of Christ; of using and conforming to Modes and Rites in Worship, not appointed by the Lord, that have been abused to Idolatry, &c. Nor is it denied by our Conforming-Brethren, but with some of these things the present Ministers of *England* may be justly charged: That they worship God after the way of the Common-Prayer-Book, with Modes and Rites used in the Papacy, cannot be denied. Nor can their undue administration of that great Ordinance of our Lord Jesus, of breaking Bread to all, according to the form therein prescribed: That they are Ordained, and some of them Re-ordained by the Episcopacy is also known. I ask, are these things the sin and evil of these men, or are they not? If they are not, why did not our preaching-Brethren receive the Ordination from the Bishops these received? Yea, why do not our half-conforming-Brethren attend upon the reading of the Service used, joyn with them in the Sacrament of the Lord's Supper as administered by them? Doth not their absenting themselves herefrom, abundantly demonstrate, that they in their consciences are persuaded, that 'tis the sin and evil of the present Priests of *England* thus to act, and from such a Mission in

the Worship of the Lord? As for the second; That the hearing of the present Ministers of *England*, is that which renders a man guilty, of being partaker with them in their sin; the consideration of the several wayes persons may justly be charged with *being guilty of partaking with others in their sin*, will abundantly demonstrate the truth thereof. To instance in a few particulars; Then may persons justly be charged as guilty hereof,

1. When they are found any way consenting with them in their sin, *Psal. 50. 18. When thou sawest a Thief, then thou consentedst with him, and hast been partaker with Adulterers.* 'Tis not the doing of the act that was done by these wicked persons, that is here called partaking with them, but a secret consenting with them therein.

2. When they do that which hath a real tendency to encourage persons in their sin, *2 John 11. Receive them not into your houses, bid them not Godspeed; for he that biddeth them Godspeed is partaker of their evil deeds.*

3. When they neglect the doing of those duties which the Lord requires at their hands, for the reclaiming of them from their sin; such are *Watching over, Rebuking, Admonishing, first privately, then by two, and in case of obstinacy and perseverance therein, telling it to the Church*: which are duties eminently comprised in the ensuing Scriptures, *1 Thes. 5.14. Heb. 3. 12,13. and 10.24,25. Lev. 19. 17. Mat. 18. 15,16,17.*

4. When they (notwithstanding all that they have done, or can do, being under an utter incapacity of proceeding further therein) perceive them to persevere in their sin, shall still continue to hold communion with them, and not separate from them. *Rev. 18. 4. Come out of her my People; lest being partakers of her sins, ye receive of her plagues:* The abiding with obstinate persevering Offenders (as it is against positive injunctions of the Most High, *Rom. 16. 17. 2 Cor. 6. 14,15; 16,17. 1 Tim. 6.5. Ephes. 5.8, 12. Rev. 18.4.* So is it in the last place instack'd in) assigned by the Spirit to be one way of partaking with others in their sins. Not to multiply more particulars, let us in a few words make Application of these remarked. To the business in hand.

Is there any thing in the world that carries a greater brightness and evidence with it, than this, That the hearing the present Ministers of *England*, is to be partakers with them in their sin? is not our so doing

doing, a secret consenting with them, and encouraging of them in their evil deeds? Is this to discharge those duties incumbent upon us (if we indeed look upon them as Brethren) for their reclaiming? yea, is this to come out of, and separate from them? what less? So then, except it can be proved, that the particulars instanc'd in, are not some of those wayes, whereby persons do become guilty of partaking with other mens sins; or that to attend upon the present Ministers of *England*, is not what doth symbolize with some one, more, or all of them (which can never be done) it evidently follows, that 'tis not lawful for Saints to hear the present Ministers of *England*, the doing whereof, is apparantly a partaking with them in their evil deeds.

CHAP. IX.

A ninth Argument against hearing the present Ministers. That it casts contempt upon the Wayes and Institutions of Christ, hardens persons in a false way of Worship and Rebellion against God, proved. A tenth Argument produced, That 'tis not lawful to go into the Assemblies of false Worshippers, proved. An eleventh Argument, that there is no promise of a Blessing upon the bearing these men, proved. A twelfth Argument, proving, that so to do, is the first step to Apostacy. Several Queries proposed.

Argument 9.

THAT the doing whereof doth cast contempt upon the Wayes and Institutions (some one or more of them) of our Lord Jesus, and hardens persons in a false way of Worship and Rebellion against him, is utterly unlawful for the Saints to do: But the hearing of the present Ministers of *England* is that, the doing whereof doth cast contempt upon the Wayes and Institutions (some one or more of them) of our Lord Jesus, and hardens persons in a false way of Worship and Rebellion against him. Therefore.

The major Proposition is laid down in such full, clear, and evident expressions, bottom'd upon Scripture and right Reason, as carry a brightness with them, that none but such as are desperately and judicially blinded, will or can gainsay.

The minor (or second Proposition) viz. That the hearing of the present Ministers of *England*, is the doing of that which doth cast contempt upon the Wayes and Institutions of our Lord Jesus, and hardens.

hardens persons in a false way of VVorship and Rebellion against him, is by our dissenting-Brethren gainsayed. Three things are therein asserted.

1. That our hearing these persons is that which casts contempt upon the VVayes and Institutions of Christ. 2dly. That it hardens persons in a false way of VVorship. 3dly. That it hardens and encourages souls in their Rebellion against the Lord. As for the first, a brief Observation of some of the Institutions of Christ, clearly bottom'd upon the Scripture, will abundantly evince its original to be from God.

First then, That separation from the world and men of the world, from all wayes of false VVorship, and the Inventions of men thereabout, until the Saints of the Most-High be apparently a People dwelling alone, and not reckoned amongst the Nations (however it be decryed, and sound harsh in the ears of carnal men) is one grand Institution, a man may run and reade in the following Scriptures; *Numb. 23. 9. Job. 15. 19. 2 Cor. 6. 14, 15, 17, 19. Eph. 5. 8, 11. 2 Tim. 3. 5. Hos. 4. 15. Rev. 18. 4. Prov. 14. 7.* (nor is it denied by some of our Conforming-Brethren.)

Secondly, That Saints separate from the world, should frequently meet together as a distinct body therefrom, for the edification and building up of each other in the VVay and VVill of God, according to the gifts bestowed upon them, is so evidently asserted, as the Institution of our alone King and Lawgiver in the Scripture, that it cannot be gainsayed; *Mal. 3. 16. 1 Thess. 5. 11. Heb. 3. 12. Jude 20. Heb. 10. 24, 25. 1 Cor. 12. 9. Acts 12. 12. & 18. 23. Ephes. 5. 19. Jam. 5. 16. 1 Thess. 5. 14.*

Thirdly, That particular Congregations, or Assemblies of Believers, gathered into one body, for the Celebration of the Worship of God (in opposition to any National Church or Churches whatsoever) is of the Appointment of Christ, is alike evident as the former. *Act. 8. 1, 3. & 12. 1. & 13. 14. & 15. 22. & 18. 22. & 20. 14, 28. 1 Cor. 1. 2. & 6. 4. Acts 9. 1. 1 Cor. 16. 19. Rom. 16. 4. 2 Cor. 8. 1. Gal. 1. 2. Acts 16. 4, 5. & 14. 23. 1 Cor. 11, 12. & 14. 4, 5, 12, 19. 2 Cor. 1. 1. Rev. 1. 2, 3, 11.*

Fourthly, That Christ hath appointed Officers of his own, to act in the Holy-things of God, in and over these Assemblies, whom he furnisheth with Gifts every way suiting their Employment, to whom, without

without turning aside to the voice of strangers, or attending upon the Ministry of such as are not of his Appointment, it's the duty of Saints to hearken, is very conspicuous in the ensuing Scriptures, *Eph. 4.11.* *Heb. 13.7, 13.* *Mat. 24.4, 5, 23, 24.* *1 Job. 2. 18. & 4.1.* *2 Job. 10.* *Acts 20. 29, 30, 31.* *Rev. 2. 14, 15, 16.* Which exactly agrees with what was practised by primitive Believers, who it seems received none without the Testimony of some Brethren of known integrity in the Churches; *1 Cor. 16. 3.* *Act. 9.26.* Not to mention more, let it be weighed, whether the hearing of the present Ministers of *England*, doth not cast contempt upon these Institutions of Christ. What is more evidently preached forth by such a practice, than, 1. That separation from the Assemblies of *England* (though in their constitution, carnal and worldly) and the worship thereof (although false and merely of humane invention) was and is our sin and evil? 2dly. That 'tis not by virtue of any Sovereign Institution of Christ, the duty of Saints to meet together, as a body distinct (without going out to other Assemblies to worship with them) for their mutual edification in the Lord. 3dly. That particular Assemblies are not soley of the Institution of the Lord Jesus, but that National are also to be accounted as the true Churches of Christ (though they have no footing in the Scripture of the New-Testament, from whence the Pattern of Gospel-Churches is soley to be deduced.) Yea, 4thly. That the Officers of Christ's Appointment are not sufficient for the Saints, but together with them, the help of false and Idol-shepherds is to be sought after, than which, what greater contempt can be poured upon the forementioned Institutions of our dear Lord? Yet who sees not all this to be the language which is heard and goes forth into the Nations, from the practice of our Brethren in the matter we are debating? If they look upon Separation in the sense before-minded, to be of the Institution of Christ, can they offer a greater affront thereunto, than to run into the Assemblies of the Nation? If they judge it their duty to meet together distinct from the World and its Vorshippers, why run they thereunto? If they apprehend National Churches to be the result of humane prudence, without bottom in the Scripture, and the Ministers of Christ to be onely (in contradistinction to the Ministers that are not of his Appointment) attended unto; why give they the right-hand of fellowship unto such Assemblies, as profess themselves to be parts of such a National Church,

and

and hear Ministers that have relation thereunto ? who have received (as hath been proved) no Mission from Christ to their Ministry. If this be not evidently to pour contempt upon the Institutions of Christ, and confessedly so, we shall for ever despair of success in the most facile and righteous undertaking. As for the second Particular, that hereby poor souls are hardened in a false way of Worship, what can be thought less ? (supposing the Worship in the Parish-Assemblies of *England* to be so, as hath been proved) when they shall see Professors, that were wont to pray and preach together, to profess, and protest against Common-Prayer-Book-Priests , and Worship, to cry up, or at least approve of, Laws made for their ejection, if guilty of no other crime, than conforming to the Worship they now conform to and practise, now flock unto their Assemblies, and hear their Priests : what can they imagine less, than that these persons, thus acting in a direct contrariety to their former judgement and practice, do now see they were mistaken ? and are, beginning at least, to return unto those paths from whence they departed, and that these wayes, in which they and their forefathers have walked, are the *Good Old Way* in which rest is to be found ? *Wo unto the world because of Offences, wo also unto them by whom they come.* Nor is the third Particular, viz. That hereby poor souls are hardened in their Rebellion and Blasphemy against God, the Spirit, his Tabernacle, and them that dwell therein, to be in the least questioned : We every day hear, to the breaking of our hearts, stout words spoken against the Lord, because of the practice of some in this thing. What say the wicked of the world less, than that Religion, which many pretend to, is but a Fancy, that the Professors thereof are but a Generation of Hypocrites, that will turn to any thing to save themselves ; that the spirit by which they are acted is but a spirit of Phanaticism and Delusion ! yea, how do they bleſs themselves that they are not, nor ever were (and resolve so much the more, they will never be) of the number of such Professors ! Ask them a Reason of all this, and they wonder you should ask them, and speedily reply to you, *Do you not see how many of you, for fear of Persecution, have deserted your former Principles, and are returned to our Assemblies and the Ministry thereof, and that any of you stand out ('tis from hence evident) that it is from a spirit of Pride and Obstinacy, and not, as you pretend, from Divine Tenderness, and the Leadings of the Spirit of the Lord.* And what can we say

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say to all these things ? must we not with grief and sorrow confess, that there is indeed too great an occasion administered to them for their thus speaking, though this will be no plea for them in the day of Christ. *Blessed are they that are not offended in him.* It remaineth then, that inasmuch as the hearing the present Ministers of *England*, pours out contempt upon the Wayes and Institutions of Christ, hardens persons in a false way of Worship, Rebellion and Blasphemy against the Lord : it's utterly unlawful for Saints to be found in the practice thereof. To all that hitherto hath been said, we shall yet briefly add,

Argument. 10.

God calls his People out of, and strictly charges them, *not to go to the places of False-Worship* : Therefore 'tis unlawful for the Saints to attend upon the present Ministers of *England*. The Antecedent is clearly proved, *Hos. 4.15. Amos 4.4.* The Reason of the Consequence is, Because we cannot go to hear the present Ministers of *England* without we go to their places and assemblies of False-worship (as the *Common-Prayer-Book-Worship* hath been proved to be.)

Argument 11.

That, upon the doing whereof Saints have no promise of a Blessing, nor any ground to expect it, is not lawful for them to do. But in the hearing of these men, the Saints have no promise of a Blessing, nor ground to expect it. Therefore.

The *Major* (or first Proposition) will not be denied. As for the *Minor* (or second Proposition) That the Saints have no promise of a Blessing from God nor ground to expect it, in the hearing of the present Ministers of *England*, may many wayes be demonstrated. If there be any promise of a Blessing upon them from God, in their so doing, let it be produced, and we shall willingly confess, *there is no weight in this Argument* : But this we conceive to be no easie task for any to discharge, and that for these Reasons :

1. The *Blessing of the Lord is upon Sion*, *Psal. 87. 2. and 78. 68. there be dwells*, *Psal. 9. 11. and 74. 2. Jer. 8. 19. Isa. 8. 18. Joel 3. 17. 21.* the presence of Christ is in the midst of the Golden Candlesticks, *Rev. 1. 12. 13. and 2. 1.* 'tis his Garden in which he feedeth and dwells, *Cant. 6. 2. and 8. 13.* and we are not surer of any thing (nor will it be denied by our Conforming Brethren) (many of them) than we are of this, That the Assemblies of *England*, in their present constitution,

tution, are so far from being the *Sins* of God, his *Candlesticks*, his *Garden*, that they are a very Wilderness, and that *Babel* out of which the Lord commands his People to *batten their escape*, Rev. 18.4.

2. God never promiseth a Blessing to a People waiting upon him in that way which is polluted and not of his appointment, as we have proved the Worship of *England* to be.

3. The Lord hath expressly said concerning such as run before they are sent, *That they shall not profit the People*, Jer. 23.32.

4. The Lord protesteth, *that such as refuse to obey his Calls, to come out of Babylon, shall partake of her Plagues*, Rev. 18.4.

5. Where the Lord is not, in respect of his special Presence and Grace, there is no ground to expect any Blessing: but God is not so in the midst of the Parochial Assemblies of *England*. Where are the souls that are converted, comforted, strengthened, established, that are waiting at the doors of their house? Though many will not see it, yet a sad spirit of withering, and visible decays is to be found upon many that are waiting upon the teachings of the Ministers of this day: And we hope the Lord will in mercy, cause those that are indeed his, to see it, that they may remember from whence they have fallen, repent, do their first works, and watch to strengthen the things that remain, *that are ready to dye*, for God hath not found their works perfect before him.

Argument 12.

That, the doing whereof is one step to Apostacy, is not lawful to be done. But the hearing the present Ministers of *England* is one step to Apostacy. Therefore.

The *Major Proposition* will readily be granted by all: The beginnings of great evils are certainly to be resisted. Apostacy is one of the greatest evils in the world.

The *Minor* (or second Proposition) *viz.* That the hearing of the present Ministers of *England* is one step to Apostacy, is evident.

1. It cannot be done (especially by persons of Congregational Principles) without a relinquishment of Principles owned by them, as received from God: That the Church of *England*, as National, is a Church of the institution of Christ: That persons not called to the Office of the Ministry by the Saints, are righteous Ministers of Christ, must be owned, and taken for granted, ere the conscience can acquiesce in the hearing of the present Ministers (for we suppose 'will

'twill not be asserted by those with whom we have to do, that there can be a true Ministry in a False Church, or that False Ministers may be heard ; and yet the present Ministers are Ministers in, and of the National Church of *England*, and were never solemnly deputed to that Office by the suffrage of the Lords People.)

adly. Nor can it be done without the neglect of that duty, which with others, is eminently of the appointment of the Lord, to secure from Apostacy, instanc'd in by the Author to the *Hebrews*, *Hebr.* 10. 25. *Not forsaking the assembling of your selves together; as the manner of some is, but exhorting one another, and so much the more as you see the day approaching.* In which the duty of Saints assembling of themselves together, as a body distinct from the world, and its Assemblies, as also their frequent, and as often as may be, *exhorting one another, as a medium to secure them* (by the blessing of the Lord thereupon) from a spirit of Degeneracy and Apostacy from God, is clearly asserted : Whence it undeniably follows, That the hearing of the present Ministers of *England* (being inconsistent with the constant and diligent use of the means prescribed for the preservation of the Saints in the way of God : for whilst they are attending upon their teachings, they cannot assemble themselves according to the prescription of God in the forementioned Scripture) is at least one step to the dreadful sin of *Apostacy from God*, and therefore is it utterly unlawful for Saints so to do. And thus far of the 12th Argument for the proof of the assertion under our maintenance, viz. That tis not lawful for Saints to hear the present Ministers of *England*, to which many others might be added : But we doubt not, to the truly tender and humble enquiring Christian, what hath been offered will be abundantly sufficient to satisfie his conscience in the present enquiry. We shall only in the close offer a few Queries to be in the fear of the Holy One, considered by the intelligent Reader.

Quor. 1. Whether the Lord Jesus be not the alone *Head, King, and Lawgiver to his Church?*

2. Whether the *Laws, Statutes, Orders and Ordinances of Christ*, be not faithfully to be kept, though all the Princes in the world should interdict and forbid it ?

3. Whether to introduce other *Laws* for the Government of the Church of Christ and the Worship of his House, be not an high advance against, and intrusion into his *Kingship and Headship?*

4. Whether the Lord Jesus as King and Head over his Church, hath not instituted sufficient Officers and Offices for the administration of Holy Things in his House, to whom no more can be added without a desperate undervaluation and contempt of his Wifdome, Headship and Sovereignty over it ?

5. Whether the Officers instituted by Christ, are not onely *Pastors, Teachers, Elders, Deacons and Helpers?*

6. Whether the Offices of *Arch-Bishops, Lord-Bishops, Deans, Sub-Deans, Prebendaries, Chancellors, Priests, Deacons, (as an order of the first step to a Priesthood) Arch-Deacons, Sub-Deacons, Commissaries, Officials, Proctors, Registers, Apparitors, Parsons, Vicars, Canons, Petty-Canons, Gospellers, Epistallers, Chaunters, Virgers, Organ-Players, Queristers, be Offices any where instituted by the Lord Jesus in the Scripture?*

7. Whether the calling and admission into these last mentioned Offices, their administration, and maintenance now had, and received in *Englnad*, be according to the Word of God ?

8. Whether every true visible particular Church of Christ, be not a *selekt company of People, called and separated from the world and False Worship thereof, by the Spirit and Word of God, and joyned together in the Fellowship of the Gospel, by their own free and voluntary consent, giving up themselves to Christ and one another according to the Will of God?*

9. Whether a company of People living in a Parish (though the most of them be visible Drunkards, Swearers, &c. or at least strangers to the work of regeneration upon their souls) coming (by compulsion or otherwise) to the hearing of Publick Prayers or Preaching, are in the Scripture account Saints, and a Church of Christ according to the Pattern given forth by him : Or rather, be not to be esteemed *Daughters of the old Whore and Babel, spoken of in the Scriptures?*

10. Whether in such a Church there is, or can rationally be supposed to be, a true Ministry of the institution of Christ ?

11. Whether the Book of *Common-Prayer, or Stinted Liturgies, be of the prescription of Christ, and not of mans devising and invention?*

12. Whether if one part of a Worship used by a People, be polluted, the whole of their Worship be not to be looked upon, in a Scripture account, as *polluted and abominable, according to 1 Kings*

18. 23. 2 King. 17. 33. Isa. 66. 3. Hos. 4. 15. Ezek. 43. 8. Zeph.
1. 5. so that if their Prayers be naught and polluted, their Preaching
be not so too.

13. Whether a Ministry set up in direct opposition unto a Ministry of Christ, which riseth upon its fall, and falls by its rise, can by such as so account of it be lawfully joyned unto?

14. Whether such as have forsworn a Covenant Reformation according to the Word of God, and swear to a Worship that is merely of humane devising, that have nothing of the essentials of a Ministry of Christ to be found upon them, may be accounted of as his Ministers, and be adhered to?

15. Whether such as shall so do, be not guilty of casting contempt upon the Institutions of Christ, and disobedience against his Royal Edicts, commanding them to separate from persons of such a complexion? To which many others of the like nature might be added.

C H A P. X.

Arguments for the lawfulness of bearing the present Ministers of England;

1. From the supposed Precept of Christ, Mat. 23. 1. (whether the Scribes and Pharisees, Mat. 23. 1. were Magistrates or Ministers, debated: If Ministers, that their Office and Calling was lawful, proved. That Christ neither commands nor permits his Disciples to bear them, proved.)

2. From the practice of Christ and his Apostles. 3. From Phil. 1. 15.

4. From their preaching truth. 5. From Judas his preaching. 6.

From their being good men. 7. From the practice of Learned and

Good men in former dayes, and now. 8. From the Magistrates com-

mand. 9. From the pretended Plea of their being true Ministers be-

cause they convert souls. 10. From persons not knowing whither to go

to bear: Fully answered.

Having hitherto been upon the confirmation of the Truth asserted by us, viz. That 'tis not lawful for Saints to hear the present Ministers of England, we come now to consider, what is in this matter objected by our dissenting Brethren. This is that they say,

Object. 1.

Christ commands (or at least permits) his Disciples to bear the Scribes and Pharisees (who were men as corrupt in their Doctrine, as vitiouſe in their lives, as the present Ministers of England can be supposed to be) Mat. 23. 1, 2. Therefore it is lawful to bear these.

Answ.

Mysr. This being the main Objection used by our dissenting Brethren in this day (as it was by others in times past) their very Achilles in this controversie, we shall speak the more largely to it : Many things are supposed by the Objectors, and taken for granted (and must be so by all that judge any weight to be in what is from this supposed command of Christ argued) which they will never be able to prove ; and yet are the very basis upon which the stress of the Objection lies.

As 1. 'Tis supposed that the *Scribes* and *Pharisees* here spoken of, were in the Ministerial Seat; *Teachers* and *Expounders of the Law*, which at first view seems to be a difficult task for any to demonstrate. That some of the *Scribes* and *Pharisees* (which were particular Sects among the *Jews*, as is known) were so, cannot be denied ; that these here mentioned by our Saviour are such, is not so evident. They are expressly said to sit in *Moses Seat* (not *Aarons*) who though he were of the Tribe of *Levi*, yet was not the Ministerial, but Magistratical Seat committed unto him. To the Posterity of *Aaron* did the Office of Priesthood appertain (as is known to all that have but in the least turned aside to consider of this affair) nor is it altogether frivolous, that is by some observed, *That these Scribes and Pharisees are especially charged with the omission of Judgment and Mercy* ; things most nearly relating unto the Office of Magistracy, to whom it doth especially appertain to look thereunto. Now will it in the least follow, That supposing Christ enjoyned his Disciples to attend upon the *Scribes* and *Pharisees*, acting as Magistrates, and conform to what is justly and righteously prescribed by them as such : That therefore it's lawful to attend upon the present Ministers of *England*. But let this be granted ; Suppose,

2. The *Scribes* and *Pharisees* to be the Preachers and Expounders of the Law in that day, the Seat mentioned, to be a Ministerial Seat; yet this will not at all help them in the matter in controversie, except it be granted to them, that the *Scribes* and *Pharisees* were not a lawful, but a false Ministry, that had surreptitiously climbed up into this Ministerial Seat (for who sees not the invalidity and nothingness of this Argument, 'Twas lawful to hear the *Scribes* and *Pharisees* which were the lawful Church-Officers of that day, of the appointment of the Lord, acting by virtue of an Authority derived from him; Therefore 'tis lawful to hear persons that have not any such Authority from Christ, but are meer Intruders and Ministers of

of Antichrist) (as the present Ministers of *England* have been proved to be.) Now this upon that supposition, that they were Ministers, we cannot yeild, for these Reasons. 1. The *Pharisees* are expressly said to be *Priests* and *Levites*, John 1. 19. (and this is the record of *John*, when the *Jews* sent *Priests* and *Levites* from *Jerusalem*, to ask him, *Who art thou?* ver. 24. *And they that were sent were of the Pharisees*) which were the ordinary lawful Ministers of that day. 2. These of all others were most apt to question the Authority of such as taught the People: So when *John* appears Preaching and Baptizing, and professes to them, that *he was not the Christ, nor Elias, nor Prophet* (who was expected by the People of the *Jews*) they immediately question his Authority, *John* 1. 25. *Why baptizest thou then?* which they could not be supposed to have the face to do, if they themselves, of all others, had been the greatest Intruders. Nay, 3. When they question Christ himself about his Authority, he asks not them, From whence they had theirs (which doubtless upon that occasion, he would have done, had they not been lawfully seated in the Seat they did possess) but from whence *John* had his, who was esteemed as a Prophet. 4. We have the Lord Jesus many times crying out above all others, against the *Pharisees*, condemning them of Pride, Hypocrisie, Avarice, &c. but not the least little of the usurpation of *Moses*-seat, is by him charged upon them, or in the least intimated, which doubtless would have been had they been guilty thereof. But let this also be granted, that we may hear this Argument speak its uttermost, *The Scribes and Pharisees sit in Moses's seat; this Seat is a Ministerial Seat, and they sit not hereby virtue of any lawful Authority, but are meet intruders; what follows from hence? why this, if it were lawful to hear the Scribes and Pharisees, persons vicious in their lives, corrupt in their doctrine, having no lawful call to the place they possessed: then it undeniably follows, that it's lawful to hear the present Ministers of England, though they have no lawful Authority or Call to the Office they assume.* It must it seems, then 3dly, be granted, that when Christ says, *What they say unto you, do*, he is to be interpreted, to command, or at least, to permit an attendance upon their Ministry. But this is that we deny, and dare confidently aver, That it never entered into the heart of Christ to permit, much less to command any to attend upon the Ministry of the *Scribes and Pharisees*: Nor is any such thing in the least intimated in the words under consideration. For first, the words are in the

the original, in "Matthes nafidras in Alcor o y qurans, y o falemos: malz u 802 av tñrwo vñer, &c. which may more strictly be rendered, the Scribes & Pharisees have sat in Moses Chair, all things therefore whatsoever they have said unto you, &c. (i.e. whatever in times past, you have heard delivered by these men, according to the mind of God, do you not now reject because of that Hypocrisie, Pride, Covetousness, &c. you are made to see is predominant in them. Let the words be as they are rendered, whatever they bid you observe and do, that observe and do. Yet 2ly, who that hath but half an eye can chuse but see, that an attendance upon their Ministry is remote enough from being their intendment? We had alwayes thought, that they might have been sufficiently acquainted with, and been in a capacity of hearing and knowing what had been said by these men through their particular occasional meeting and discourse with them, though they had never spent one hour in attending upon their Ministry. Which that our Saviour did not enjoyn, no nor so much as permit by that expression, we suppose may be clearly demonstrated from the ensuing considerations.

1. There are not a generation of men of whom the Lord Jesus doth speak more contemptuously (and charges with greater enormities) than he doth of that generation of Scribes and Pharisees. In this very chapter he enforms us of their Hypocrisie, ver. 5, 23, 25, 27, 28, 29. and Pride, ver 6, 7. and tells us plainly that *they shut up the Kingdome of Heaven against men, neither entering in themselves, nor suffering those that are entring, to go in, ver. 13. That they make their Proselytes twofold more the children of Hell than themselves, v. 15. that they are blind Guides, ver. 16, 19, 24, 26. perverters of the Scripture, such as make void the Commandments of God by their Traditions, ver. 16, 17, 18. that they are Serpents, a generation of Vipers, that cannot escape the damnation of Hell, ver. 33. yea, such as shall kill, crucifie, scourge, persecute the Messengers of the Lord, ver. 34.* And can it be imagined, that Christ should have no more tenderness to poor souls, than to direct them to an attendance upon such persons as these for teachings? — *Credat Apelles!* Are these likely motives to perswade, or enforce any thereunto? Yet this is what he immedietly subjoyns, having said, *whatever they bid you observe, that observe and do.*

2. The Doctrines owned by them are known: The *Tessera* of their Sect, was, *Justification by the works of the Law*, which is diametrically opposit to the Work Christ was then upon, and the Doctrine preached by him.

3. That

3. That they denied Christ to be the *Messiah*, blasphemed him in his *Doctrine* (as the deceiver of the people) in his *Life* (as a *Vine-bibber & glutinous person*) in his *Miracles* (as one that wrought them by the Devil, who are therefore condemned by Christ, as guilty of the very sin of Blasphemy against the Holy Ghost, *Mat. 12. 31.*) is known, as being what is frequently remarked in the Scripture.

4. We no where find the Disciples attending upon the Ministry of the *Scribes and Pharisees*, notwithstanding this supposed command or permission of Christ. Nay,

5. We cannot but think the supposition hereof, not onely inconsistent with, and opposite to that expression concerning Christ, *Mar. 6.34. And Jesus when he saw much People was moved with compassion towards them, because they were as Sheep not having a Shepherd* (what? without a Shepherd, and yet the *Scribes and Pharisees*, whose feeding they might lawfully attend upon; doth Christ pity them in this destitute state, and not give them one word of direction to wait upon these profound and worthy Doctors?) but also contrary to that solemn command given forth from the Lord, *Acts 2.40. Save your selves from this untoward generation*; and the practice of the Disciples, who continued in the *Apostles Doctrine and Fellowship, and breaking of Bread and Prayer*, *Acts 2. 42.*

6. Were that the intendment of Christ, as is suggested (and the Argument used by our Brethren valid) a lawfulness to hear the veriest Blasphemer in the world, that denies that Christ is the *Messiah*, affirms that he was a *Deluder of the people, a glutinous person, a winebiber; one that did Miracles by Beelzebub the Prince of Devils*, that persecutes even to death Christ in his People, might by a like parity of Reason be deduced. Christ commanded, or at least permitted, his Disciples to bear the *Pharisees* who were such (as hath been proved) therefore 'tis lawful to hear persons with the same characters upon them. But God forbid any such injurious dealing should be offered to Christ, or that any who pretend to fear God (and I hope do so in reality) should stand by a cause which hath no better Arguments to defend it, than what may be as righteously every way made use of for the attending upon the Ministry of the greatest Blasphemer or Opposer of Christ in the world. Evident then it is, notwithstanding the great flourish that many make with this Scripture, for the abetting of their attendance upon the present Ministers of *England*, that it refuses to admit the least

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least sanctinity therewere; The Scribes and Pharisees, mentioned Mat. 23, 1, 2, may for ought we know be Magistrates, or Ministers; if Ministers, they were, as hath been proved, lawfully so: Christ saies concerning them, *Whichever they bid you observe and do, that observe and do.* Therefore 'tis lawful to attend upon the Ministers of England, whose lawful calling to their Office cannot be proved; yea, though there is not the least intimation of a Command from Christ, or so much as a permission to his Disciples, to hear the Scribes & Pharisees, — *Nuga et trice scicula!* If this be to dispute, a man need not fear but to be able to multiply Argumenta at an easie rate, for whatever he hath a mind to undertake the defence of; yet this is supposed by many to be of the greatest moment in this controverse.

Object. 2.

If it be said, *But we find Christ, and the Apostle after him, going frequently into the Synagogues, were these Scribes and Pharisees preached.*

Answer.

We answer, first; That all that Christ and the Apostles did, is not lawful for Saints to practise, will not be denied: many instances are near at hand for its confirmation, should it so be. 2. That 'tis one thing to go into the Synagogues, and another thing to go thither to attend upon the Ministry of such as taught there: this is the peculiarity, which that Christ or the Apostles ever did cannot be proved. 3. They went thither to oppose them in, and confuse their Innovations and Traditions in the Worship of God, to take an opportunity to teach and instruct the People in his Way and Will: Which when any have a spirit to do, and are satisfied that they are thereto called by the Lord, in respect of the present Ministers and Worship of England, we shall be so far from condemning them therein, that we shall bless God for them. But this is not to the purpose in hand: the attendance of our Brethren upon the Ministry of England is quite another thing, that requires other Argumenta for its support, than we have hitherto met with.

— *Purus habet spes Troja si Fallos habet.*

Object. 3.

Paul rejoiceth at the Preaching of the Gospel, though 'twas preached out of error, Phil. 1. 15, 16. To which briefly;

i. There may be cause of rejoicing in respect of the issue and event of things, by the wise Providence of God, though the means used.

used for their production be evil; and not to be abetted or complyed with: In what have Christians greater cause of rejoicing than in the death of Christ? Yet had it been utterly unlawful to have joyn'd in counsel with, or any wayes abetted or encouraged those wicked persons that crucified and slew him. Should the Pope send some *Jesuits* into any remote parts of *America* to preach the Gospel to the poor *Indians* there, here were upon some accounts ground of rejoicing, yet no ground for Saints to attend upon a *Jesuitical Ministry*. But 2ly, it appears not, that these *Paul* speaks of, were not true Gospel-Ministers, and so it teacheth not the case in hand: This being that, we have proved the Ministers of *England* guilty of, *viz.* an acting in the Holy Things of God without any Commission from Christ, which when our Dissenting-Brethren prove they have, we shall easily acknowledge the lawfulness of attending upon their Ministry. 3ly, It follows not in the least, that these the Apostle speaks of, were either not real Saints, or not true Ministers of Christ, because they are said to *preach him out of envy*; the object whereof was not Christ; (for had they envied him, they would never have preach'd him) but *Paul*, (thinking, says he, to add affliction to my bonds) which is consistant with Grace, and a lawful Mission to the preaching of the Gospel. Yet, 4thly, Here is not in this Scripture the least word requiring *Christians* to hear them. That because *Paul* rejoices at their preaching, therefore 'tis the duty of Saints to attend upon their *Ministry*, is such a Non-sequiter as will never be made good.

Object. 4.

The Ministers of England preach Truth, and is it not lawful to hear Truth preached?

We answer,

1. That 'tis lawful to hear Truth preached is readily granted: but this must be done lawfully, and in the way of Christ's Appointment. 2ly. All that preach Truth are not to be heard, nor will our dissenting Brethren say they are. For, 1. There was never yet any Heretical-Preacher in the world, but he preached some Truth; is it lawful to hear such? this will not be said. 2. The Devil himself preached Truth, yet Christ forbids him, and commands that he hold his peace. 3. The Popish Priests preach Truth; yet who will say 'tis lawful to attend upon their Ministry? But, 3dly, As the present Ministers of *England* preach Truth, So, 1. They preach it but by halves, and dare not for fear of the L. Bishops Inhibition, preach any doctrine, though

never so clearly revealed in the Scriptures, and owned by them as the Truth of Christ, he commands them not to meddle with. 2. The main Truths they preach (at least many of them) are contradicted in their practice. They'll tell you that the Lord Jesus is the great Prophet, and King of his Church; but how palpably this is contradicted by them in their practice, conforming to Institutions and Laws that are not of his prescription, who sees not? This we have already abundantly demonstrated. 3. With the Truth they preach, they mingle many Errors, directly contrary to the Scripture, and the Revelation Christ hath made of his Will therein. Instances of this kind have been already exhibited, to which may be added many more: we shall mention but a few, 1. That the Ministry, Worship and Government which Christ hath appointed to his Church, is not to be received or joyned unto, unless the Magistrates (where they are reputed Christian) do allow it. 2. That the Apocryphal books which have in them Errors (2 Mac. 12.44,45. & 14.41,42. Eccles.46.20. Wisd.19.11.) Untruths (2 Esd. 14.21,22, 23. 2 Macc.2.4-8. Tob.5.11,12,13. with 12.15. Judith 8.33. & 10.9, with v.12. & 11.6,12,13,14,15. 1 Mac.9.3,18. with 2 Mac.1.13 to 17. & 9. 1,5,7,9;28,29.) Blasphemy (Tob.12.12,15. with Rom.8.34. 1 Tim.2.5. Rev.8.3,4.) Magick (Tobit 6.6,7,8. & 9.2,3: with 3.7,8. & 11.10,11,13. with 2.9,10.) and contradiction to the Canonical Scriptures, (Judith 9. 2,3,4. compared with Gen. 49. 5,6,7. Esther in the *Apocrypha*, chap. 12.5. & 15.9,10. with Esther canonical, chap. 6.3. & 5.2. Eccles.46. 20. with Isa. 57. 2.) may be used in the Publick Worship of God. 3. That the most wicked, and their seed, may be compelled, and received to be members of the Church. 4. That *Marriage* may be forbidden at certain seasons, as in *Lent*, *Advent*, *Rogation-week*, &c. 5. That *Baptism* is to be administered with a *Cross* in the forehead, and that as a symbolical sign. 6. That though the most notorious obstinate Offenders be partakers of the Lord's Supper, yet the people that joyn with them are not defiled thereby. 7. That there may be Holy-dayes appointed to the Virgin *Mary*, *John Baptist*, to the *Apostles*, *All Saints* and *Angels*; together also with Fasts on their Eves, on *Ember-dayes*, *Fridays*, *Saturdays* (so called heathenishly enough) and *Lent*. 8. That the *Cope*, *Surplice*, *Tippet*, *Rocket*, &c. are meet and decent Ornaments for the Worship of God and *Ministrs* of the *Gospel*. 9. That the *Book of Common-Prayer* is the true Worship.

Worship of God.

10. That Christ descended into Hell (as if Christ descended into the place of the Damned, as the Papists hold.)
11. That Lord Bishops can give the Holy-Ghost, and power to forgive and retain Sins.
12. That Altars, Candles, Organs, &c. are necessary and useful in the Church of God.
13. That all Children † when baptized are regenerate, and received by the Lord for his own Children by Adoption. Yea,
14. That Children being baptized, have all things necessary for their Salvation, and shall undoubtedly be saved. So they profess in the Order of Confirmation in the Common-Prayer-Book ; with much more that might be offered in this matter.

*+ Common-Prayer-Book
of Publick Baptism.*

Object. 5.

Judas preached, though a wicked man ; and no doubt 'twas lawful, yea the duty of Saints to hear him.

To this we say,

No doubt but it was so. But, 1. Judas was not a visible wicked man at the time of his preaching, but so close an Hypocrite, that he was not known to be so, no not to the Disciples : But some of the present Ministers of England are visibly wicked and prophanes.

2. Judas was chosen, and called by Christ to be an Apostle, commissionated by him to preach : but the present Ministers of England are not so, as hath been proved. So that this is not at all to the business in hand.

Object. 6.

But there are some good men amongst them, and such as belong to God, may we not hear good men ? To which briefly.

Answer.

1. That there are some amongst the present Preachers of this day, that are good men, we shall not stand to deny : Yet,
2. We crave leave to say, That they are all of them such as are sadly polluted and defiled by their Compliancy, in respect of their standing in the Ministry Antichristian, whose teachings Saints have no warrant to attend upon.
3. The greater hopes we have of their goodness, the more cautious should we be of encouraging them in a false way ; that they by our relinquishment of them, and separating from them (after we have discharged all other duties we are satisfied are incumbent upon us.

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us to perform towards them) may come to see their sin, repent, and do their first works, that God and we may again receive them.

4. Yet the goodness of any, as to the main, is no warrant for any to hold communion with them, or attend upon their teachings : There are Brethren that walk disorderly, whom 'tis the duty of Saints to separate from : that the very best of the Ministers of *England* do so, will not be denied.. The Incestuous person, 1 Cor. 5. Was, as to the main, for ought I know, a good man ; yet were not the Saints at *Corinth* to hold communion with him, till upon his repentance he was again received, 2 Cor. 2.6.

5. 'Tis utterly unlawful to communicate with a devised Ministry, upon what pretext soever.

6. So is it for any to partake in other mens sins (as hath been proved): but every usurped Ministry is the sin of him (though never so holy a person) that exerciseth it.

Object. 7.

But many Learned and Good men (and such as in conscience could not conform to the Ceremonies of the Church of England) have in days past (and do now) bear the present Ministers thereof.

To which we answer,

1. That the greatest Scholars, and most accomplished for humane Wisdom, Parts, yea visible Holiness, have not been alwayes on the Lords side, following him in paths of his own appointment ; but many times have been found the greatest Persecutors and Opposers of Christ ; the most stupendously ignorant of the Will of God in respect of the Truth, and Work of their Generation, of any persons in the world : Witness the *Scribes* and *Pharisees*, the Learned *Rabbies*, and Profound *Doctors* of that day, with what virulence did they oppose Christ and the Doctrine of the Gospel preached by him ?

2. That persons of as great Holiness, and renown for Learning, and all manner of Accomplishments, as learned *Ainsworth*, *Cotton*, &c. have been and are of the same apprehension with us in this matter : Not to mention the Reformed Churches, who generally renounce the Ministry of the Church of *England*, not admitting any by virtue of it to the charge of souls (as they speak.)

But 3. *To the Law and to the Testimony*, Isa. 8. 20. if they speak not according to this Rule, though Angels for knowledge and holiness,

ness, they are not to be received, or heeded: One word from the Lord is of more weight to hearts made truly tender, than the Example of an hundred Professors can be: 'tis possible these may erre be yes and no; but so cannot the Truth of God, which is alwayes the same, and will abide so for ever.

4. The Apostle hath long since determined this case, 1 Cor. 11. 1.
Be ye followers of me as I am of Christ: So far as Saints follow Christ, I may and ought to follow them, but no further: So that the Learning, Parts, of Holiness of any that attend upon the present Ministers of England, is no warrant for me so to do; nor will ever be a satisfactory answer to that enquiry, *Who hath required these things at your hands?*

Object. 8.

But the Magistrate commands us, and ought we not to obey Magistrates?

Answer.

1. That Magistrates have no power to command in matters of instituted Worship, where Christ is silent, or to govern in his Church, is affirmed by many.

2. The Commands of Magistrates, when contrary to the Will and Way of Christ, are not to be subjected to. This case is long since stated and resolved by the Apostle (Acts 4. 19, 20. and 5. 29.) and Spirit of the Lord, breathing long before in his renowned Witnesses, Dan. 3. 16, 17. and 6. 10. not is it denied by any that are sober, or judicious. Whether the hearing of the present Ministers of England be contrary to the Word of God, the Will and Way of Christ, we leave, from what hath been offered, to the confideate Reader to judge; And shall onely adde what was long

since asserted by *Augustin* in this matter, who *August. de Verb.* was herein fully of the same mind with us; *Sed Domini, Serm. 6.*
tunc inquit ne offendas Majorum, tunc profracta, ne offendas Majorum, & non offendas Deum. Quid enim si non ne offendas Majorum? Vide ne forsitan major sit isto quem times offendere. Majorum certe noli offendere — quis est inquis Major eo qui me genuit? an ille qui Te ipsum creavit? — qui omni resistit Porfici, Dei Ordinationi resistit: sed quid si illud jubeat quod non debet facere? — timendum post statum ipsos humanarum rerum gradus adverte: si aliquid iussicerit Curator, nunc facientium est? cum ergo contra Proconsul jubeat, ac non utique

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etique contemnis potestatem, sed eligio Majori servire, nec hinc debet
Minor irasci, si Major pralata est. Rursum si aliquid ipse Proconsul
jubeat, & aliud jubeat Imperator, numquid dubitatur in illo contemptus,
illi esse serviendum? Ergo si aliud Imperator, & aliud Deus, quid iu-
dicaris? solve tribunum, est mihi in obsequio, recte! Sed non in Idolio,
in Idolio prohibetur, quis prohibetur? Major Potestas. Da veniam! in can-
cerum, ille gehennam minatur. He tells us plainly that such as fear
to offend their Superiors, should much more fear to offend God,
who is greater than all. The Emperors and Monarchs of the
World threaten us with a Prison if we disobey them; the LORD
threatens us with Hell, upon our disobedience of Him.

Object. 9.

But the Ministers of England are true Gospel-Ministers, for they
convert souls; which the Apostle makes the Seal of his Ministry or Apo-
stleship: Therefore it is lawful to hear them.

To this we say,

That the Ministers of England are true Gospel-Ministers, is abso-
lutely denied by us; what is offered in this Objection, proves no-
thing.

1. Paul makes not the Conversion of the Church of Corinth, sing-
ly, a sufficient Demonstration, or convincing Argument of his Apo-
stleship; he only useth it, as what was most likely to win, and work
upon their affections, who upon other accounts could not but know
that he was an Apostle of the Lord Jesus.

2. Conversion of souls is no Argument, either of a lawful Call
to an Apostleship, or Ministry of Christ: For, 1. Many have con-
verted souls, that were not Apostles, as ordinary Ministers. 2. The
Lord hath used private Brethren, Women, yea, some remarkable
Providences, as instruments in his hand for the conversion of ma-
ny souls; yet who will say that private Brethren, Women, or Di-
vine Providences are Apostles or Ministers of the Lord Jesus. But
3dly, should it be granted, that Conversion of Souls is an Argu-
ment of a lawful Ministry, where are the Churches, nay where are
the particular persons converted by them? we have not heard of
any, nor will it be an easie task for the Objectors to produce in-
stances in this matter.

Object. 10.

But our Ministers are removed, and we know not where to go to hear;
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would you have us sit at home idle ? we cannot so spend the Lord's day.

Answer.

To which we would humbly offer a few things :

1. That though we are not against any Ordinance of Jesus Christ, yet we are afraid that those poor souls, that know not how to spend the Lord's day without hearing, do too much idolize that Ordinance of God, and never knew what it was to spend that day with him.

2. You need not sit at home ; if you are enquiring after God, and communion with his People, you may soon hear of some one or other of the Assemblies of the Saints, whither you may repair to wait upon the Lord with them.

3. But thirdly, Were it, or should it be otherwise : Yet better be idle, than do worse ; better do nothing, than sin against God, encourage others in their evil deeds, pollute and wound thy own soul, grieve the Saints, stumble and harden the wicked, and cause them to blaspheme God, his Name, Sanctuary, and such as dwell therein. But,

4. There is no necessity of being idle ; If thou knowest not where to hear on that day, hast thou no work to do save that ? 1. Art sure that God, and Christ, and Eternal Glory are thy portion and inheritance ? Thou walkest in the Light of Assurance, or thou dost not ? if thou dost, is one day in seven too much to spend in the solemn admiration of Grace, that ever so vile a creature as thou, should be accounted worthy of such unexpressible kindness and glory ? what, O what will Eternity be then ? If thou dost not, are not these worthy of thy utmost diligence to get Assurance of ? What, stand idle, and an Interest in God, Christ, and Eternal Glory to make sure of ?

2. Art thou sufficiently acquainted with thine own heart ? dost know so much of thy self as thou needest to know ? or judgest thou this to be a work that requires not thy utmost diligence and attendance ?

3. Hast thou no sin to be mortified, no want to be supplied, no grace to be quickned and strengthned in thee ? 4. Hast thou as much communion with God as thou desirest ? hast heard as often from him by the teachings of the Spirit (the incomparably and infinitely best Teacher) as thou dost wish ? or dost think that God will not manifest himself to, and teach in a corner, a poor soul that's there waiting for him alone, because there be no Assemblies of Saints he knows of, to whom he might joyn himself, and he dares not have

communion with Adulterers ? If thou hast not fellowship with God thou desirerst, and teachings from him, (as who hath) stir up thy self to lay hold on God, groan, and cry after him, till he hath brought thee into his Chambers, and afforded thee richer displayes of his Glory. 5. Art thou altogether ready trimmed (without more ado) for the Coming and Kingdom of Christ Jesus ? what should I mention those important duties of reading the Scriptures, meditation on them, &c. hast thou all this to do, and much more that might be added, and yet nothing to do on the Lord's day ? Set about these things in good earnest, & when thou livest in the Light of Assurance, without the least doubt or clouding, when thou art sufficiently acquainted with thine own heart, the VVill and Scriptures of the Lord ; when thou hast as much communion with God in retirement as thou desirerst, and teachings from his Spirit ; when thou hast no sin to be mortified, nor grace to be quickned and strengthned ; when thou art quite ready for the day of Christ, and needest no further fittings , we shall consider what may further be said to this Objection ; but till then it cannot be pleaded, when souls have all this work to do, that they must sit at home idle, if they go not to hear the Preachers of this day. But thus far of the Objections that are by some made against the Assertion of the Unlawfulness of attending upon the present Ministers of England ; which are all of any moment we have yet met with : what of weight is in them, must be left to the judgment of the Christian Reader to determine.

We shall add no more but this, That we have spoken our judgement and conscience herein, as in sincerity, in the sight of God ; with what meekness, Christian tendernes, and fear of giving any just offence to the truly Conscientious, he knows. The sole of our aim in the whole, is, That Christ may be glorified in the recovery of any poor Lamb, that is turned aside to the flocks of the Companions in this cloudy and dark day ; that others that have hitherto kept themselves from Idols might be further established in the Will of God, and strengthned to follow Christ in his temptations, that they may inherit & that Kingdom and Glory, prepared for them before the foundation of the world : May we but in the least contribute, by Divine Blessing, hereunto, what-ever becomes of these Papers, or how ever they be by others accounted of, we have our end, and shall rest satisfied.









